

THE  
BOOK OF REVELATION,  
TRANSLATED  
*FROM THE ANCIENT GREEK TEXT,*  
BY  
S. P. TREGELLES, LL. D.



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"—Adjuvante etiam *codicum veritate*, quam sollers emendationis diligentia procuravit: veniat ita instructus ad ambigua Scripturarum discutienda atque solvenda."

AUGUSTINE.

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## Introductory Notice.

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THE previous editions of this translation followed the Greek text of the Revelation published by Dr. Tregelles, in 1844. The present edition follows his last edition of the Greek text, published in 1872. The alterations made in conformity with the revised Greek text are marked thus †. In other respects the translation is substantially unchanged.

LONDON,

*April*, 1881.



## PREFACE.

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THE introduction addressed *To the Reader* sufficiently explains the plan and object of this translation as published in 1848. To the statement then made of critical principles, I have now added references to works since published, in which I have more fully entered into the subject. This Introduction remains unchanged; the additions in the foot-notes are inclosed in brackets.

The Translation of the Revelation now given is substantially the same as before: indeed the variations are merely verbal corrections occasionally introduced. I am quite aware of the difficulty, and in some measure, at least, of the responsibility involved in the translation of Holy Scripture: my object was to exhibit in English a corrected text of the Apocalypse as to its *readings*; any correction of *rendering* only flowed out of this object. Now to translate Holy Scripture aright, a true knowledge is needed of the original tongue,—of that into which the

version is made, and some apprehension at least (for who could be said to possess this fully?) of the truths set forth therein. Now a difficulty which continually presents itself, is the want, on the part even of excellent scholars, of knowing how they ought fitly to express in English those shades of thought which they know to be conveyed by the original. Often in seeking to bring these things very fully out in English, they fail in the idiomatic use of their own tongue, and also in the object which they had themselves specially proposed. I believe that all translation will be necessarily imperfect, and that God never intended that His Church should be independent of the inspired original. All translations must leave some shades of thought to be expressed rather by the *viva voce* teacher, than to be stated in the translated sentence. Let the English approximate towards the full force of the original as far as it may, enough will still remain rather indicated than stated. No engraving can set forth all that is seen in the painting: the *colouring* is not reproduced, however much it may be indicated by the *tone*.

It seems to me sometimes, when the translation of passages is under discussion, that those who say most on the subject often show the least acquaintance with the real force and grammatical bearing of that which is to be rendered. At other times they seem not to know the force of words in English, and thus they object to that which is correct, simply because it *really*



is correct, though *they* cannot perceive it : indeed it appears as if the same English sentence, or part of a verb, conveys different ideas to different minds, so that what they require to learn is *their own language*. In our English New Testament it is well known that Greek Perfects and Aorists are often rendered alike ; as if the difference of thought, which is most marked in the original, ought not to be preserved. “The Lord *gave*, and the Lord *hath taken away*,” is a sentence showing the *English* difference of meaning well : “gave” is simply the past act : “hath taken away” is the true perfect : the act which has an abiding effect,—the result of which remains.

In endeavouring always fully to render the PERFECT *as such*, I was quite aware what its force is, and how it ought to be *rightly* expressed : the little apprehension that exists on the subject has been shown by the objections which have been made to this,—as if, in fact, I had intended to exclude, what I was most careful not to exclude, but to express, the abiding effect of the past act. Had my translation been criticised on the ground that the aorist was sometimes rendered as the perfect, there would have been more just ground of complaint,—but of this nothing was said. All ambiguity as to the two tenses I have *now* sought to avoid. The *Latin* having but one tense for the two in Greek, has some effect on the minds of those who

apply the previously acquired knowledge of the one tongue, to the forms of the other; and this seems to have led to an indifference in the usage of the English forms in translation, although they really are quite distinct. Those who wish frequently to translate Greek Perfects by English *Presents*, may include *one part* of the meaning, but they thoroughly exclude the *full force*. “By grace ye have been saved,” *ἐστε σεσωσμένοι*, Eph. ii. 8: here “are saved” would only express *one part* of the truth; whereas the notion to be included is, “ye were saved, and are so still.” But I repeat that I believe that the objections to the full expression of the force of the Greek Perfect spring from a defective apprehension of the force of the Greek and English languages.

Though I do not enter at all into the exposition of this book, I may mention that the leading schemes of apocalyptic interpretation are *four*:—1st. The *preteritist*, regarding the book as having to do with events long past: most who thus regard this book, assume that its date is very early, and they see the destruction of Jerusalem as the great event to which it leads.

2nd. The *continuous*. On this scheme the book is a progressive history; divided according to some, into *parallel* narrations; but being, according to others, altogether consecutive. Those who thus regard the book adopt the canon that, in prophetic language, a day stands for a *year*.

3rd. The *simple futurist*. On this scheme, "the things which are," relate to the actual time of the apostle; while "the things which shall be hereafter," relate to what introduces the coming of Christ (especially in a period of 1260 days), so that *this* portion of the book is regarded as future, and of course all that issues out of it.

4th. The *extreme futurist*. According to this scheme, the whole of the Revelation is future. The seven churches are regarded as seven churches of *Jews*, to be formed after the *first resurrection*; and to them the instruction was to be given: and then in quick succession follow the other events that are mentioned.

Of these four schemes, the preteritist and the continuous agree in regarding the book as a relation of successive events from the time when it was given, but they differ as to the *terminus ad quem*. Some who expound on the *continuous* scheme, believe that the book teaches a *literal* "first resurrection," while others do not.

The *simple futurist* view *divides* the book, and supposes (like Irenæus and Hippolytus) an interval of unmarked length between two parts. This is avoided by the *extreme futurists*, who carry on "the things that are" to a time when the present church, gathered of Jews and Gentiles, shall no longer be on the earth, being (it has been said) made partakers of a first resurrection, anterior to *the* first resurrection of chap. xx.

If students of the word of God have found (as I have

reason to believe has been the case) this translation of use to them, I have cause to be thankful : and I may express my desire that it may still lead some more closely to examine those things which the Spirit of God has caused by His inspiration to be written for our learning.

S. P. T.

PLYMOUTH,  
*March 9, 1859.*

## TO THE READER.

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*This Translation of the Book of Revelation is executed from the Greek Text according to the ancient authorities; so that there is not a single word which is not guaranteed by Manuscript authority of at least TWELVE HUNDRED YEARS OLD; and by far the greater part is vouched for by MSS. of FOURTEEN HUNDRED YEARS OLD.*

IN the year 1844, I edited the Greek Text of the Book of Revelation *from ancient authorities*, with an English Translation adapted to the Greek Text so edited, and a Critical Introduction.\* I have been requested to publish the English Translation in a separate form, in order that it may be more conveniently used by those who wish to study this important book of Holy Scripture according as it is given by the most ancient authorities.

In complying with the request thus made to me, I have carefully revised the whole :—this revision has been carried out both with respect to the authorities on which the Text rests, and also with regard to the Translation into English.

\* “The Book of Revelation in Greek, edited from ancient authorities; with a new English version and various readings.”—*Bagster and Sons*.

I must refer the reader to "The Revelation in Greek and English" for a detailed account of the *object* of the revised Text and version,—the *critical principles* upon which I have acted, and a statement of *authorities* consulted in forming the text:—in the Introduction to that work I entered into these particulars pretty fully.\*

I may here briefly state, that I have long felt the importance of putting the English reader of the Word of God into possession of the *results* of textual criticism; and as such criticism supplies just as many corrections of the text of the Book of Revelation alone, as of all the Epistles of St. Paul taken together, it became a matter of manifest importance that *this book* should be given to the English reader on the basis of the best authorities.

The general principle on which I act with regard to textual criticism is, that the *ancient authorities* have a paramount importance. The *ancient MSS.* are the especial authorities as to the *words*, their *order*, etc., while the *ancient versions*, (especially those of which we know the history, and which we possess in a good condition,) are important auxiliaries: *early citations* are not to be overlooked, for they are often valuable as collateral testimonies. These principles I sought to apply to the Book of Revelation in editing the Greek Text, and the *result* of these principles was communicated to the English reader in the Translation which accompanied it.

\* [I may add now, as a more convenient reference to many readers, my "Account of the Printed Text of the Greek New Testament," especially p. 151, *seq.*, and my portion (vol. iv.) of the Rev. T. H. Horne's "Introduction," ed. 10.]

The *ancient MSS.* however, which contain the Revelation are very few :—they are—

A. CODEX ALEXANDRINUS in the British Museum ; probably of the early part of the *fifth century*.

B. CODEX BASILIANUS at Rome—formerly in the convent of St. Basil, numbered 105 ; now in the Vatican Library, (2066). This MS. is probably of the *seventh century*.

C. CODEX EPHRAEMI at Paris. This MS. contains large portions of the New Testament ; the vellum was used afterwards as material on which to write some of the Greek works of Ephraem the Syrian. Great pains have been taken to bring the original writing to light. It probably belongs to the early part of the *fifth century*. The portions of the Revelation which it contains are about two-thirds of the Book.

The text of A was published in 1786, by Woide, and that of C by Tischendorf, in 1843 :—that of B (which was previously known *very imperfectly*,) has been more recently published by Tischendorf, in 1846 :\* the publi-

\* The Greek Testament of EDVARDUS DE MURALTO, *with Prolegomena*, appeared [in 1848] : he says (p. xxvi.) “Apocalypsin e codice alio Vaticano exhibuimus (olim Basileensi, 105). Hoc enim solum cum A et C unciali extat apographum hujus libri præter aliud Vaticanum hucusque ignotum, quod Tischendorfius editurus est.” I notice this statement lest it should mislead. The Vatican MS. of the Apocalypse which Tischendorf is said to be about to edit, is this very Codex Basilianus now in the Vatican, which Tischendorf has *already* published. It is however certain that E. de Muralto has not followed this MS. with exactness. MSS. have been *multiplied* in catalogues, from different notices of the *same* MS. having been mistaken for different MSS. : I fear lest this misstatement of E. de Muralto may cause the *Codex Vaticanus*, No. 2066, *olim Basilianus* (not Basileensis), No. 105, to be mentioned in critical works as *two different* MSS. [The

cation of this text was thus subsequent to that of my edition of the Book of Revelation in Greek and English, so that I had not then the advantages which might be derived from B as edited by Tischendorf.

I formed my text mostly on the basis of the readings of these MSS.; paying particular attention to the agreement of A and C, the oldest copies. Considerable use was also made of a later MS., designated by critics 38, (No. 579 in the Vatican Library,) on account of its general agreement with the more ancient authorities.\*

text of this Codex Basilianus has now (1858) been edited, with Cardinal Mai's impression of the Codex Vaticanus.]

\* The reading which I gave of Rev. v. 9, 10, may call for a note because of observations which have been made upon it.

In ver. 10, I adopted the reading βασιλεύουσι "they do reign,"—the only question is between this and the future βασιλεύσουσι; the present tense is however the reading of A. 38, and several other MSS. (and I *now* know it to be that of B); I therefore rejected the reading "they shall reign," (though followed by many versions) as resting on weaker authority. But in ver. 9, I retained ἡμᾶς ("thou hast redeemed us") although omitted by A:—this was said to be an inconsistency; I was charged with making A to be *every thing* in ver. 10, and *nothing* in ver. 9. This representation is far from accurate:—in ver. 10, A has a great mass of consenting authority, in ver. 9, it stands *alone*,—(for the Æthiopic version, cited for the same omission, seems from Bode's Latin rendering of it, to be here so loose a Paraphrase as to prove nothing)—and thus giving A its full value, is it sufficient alone to vouch for the omission of this word *in a case like this?* Omit "us" and the whole sentence appears *easier* (for ver. 10 is certainly to be read in the *third person*), and to passages like this, Bengel's rule peculiarly applies, "PROCLIVI LECTIONI PRÆSTAT ARDUA." I only add that Cyprian (in the third century) read "*nos*."

I have been charged with *inserting* ἡμᾶς without giving any authority. How such a charge could be made by any one professing to know anything of textual criticism, it is hard to imagine. I have given as is usual the authorities which seem to *oppose* the reading in



For an account of the origin of the common printed Greek Text of the Revelation, (*formed in part without ANY MS. authority whatever,*) I must also refer to the Introduction to the Greek and English Revelation.\* No one who understands the subject, can do other than admit the importance of the application of sound criticism to the text of Scripture, and especially to a book edited originally with so little care as the Revelation.

the text :—that reading resting on all MSS. and versions which have been collated, *except* those cited for another reading or for an omission ; unless indeed it be some trifling variation supported by evidence too slight to merit notice :—in this case one MS. reads ἡμῶν.

But it has been urged against me, that Lachmann and Tischendorf both omit ἡμᾶς in ver. 9 in their editions :—I only answer, that I think that they did it on insufficient authority. It is curious that Lachmann *retains* τῷ θεῷ ἡμῶν in ver. 10, though the evidence for its omission is *precisely the same* as that against ἡμᾶς in ver. 9.

The reading which I gave of Rev. v. 9, 10, utterly overturned *my own previous* thoughts about the passage.

[It will be well to notice the rendering of the following words, “*on* the earth.” They mark the sphere of the dominion, and not the place *from which* it is exercised : of that nothing is said ; and to say anything on the subject would be to introduce what I wish to avoid, namely, *interpretation*. βασιλεύω ἐπὶ τῆς γῆς implies a reigning which is exercised *upon* the earth as its sphere : it has been questioned whether “*reigned over,*” or “*reign on,*” be the better rendering ; but in using the former, I found that I was misunderstood, as though I meant a *super-terrestrial* reigning. I am therefore satisfied that it is best to translate as in other places, “*on* the earth ;” for instance, in the Lord’s Prayer, “*thy will be done on earth,*”—the earth being the place *in* which, or *on* which, the will of the Father shall be done, though He is the Father in heaven, and acting *from* heaven. I notice this point simply because of the kind of remarks which have been made on the subject. There are some who act as critics with a great zeal professedly for *truth*, who think themselves at liberty to make their own misconceptions the basis of accusations against others.]

\* [Or the sections 1—3 of my “*Account of the Printed Text.*”]

To deprecate this, is really to avoid the light which God has in His Providence vouchsafed, by which we might know the genuine words and sentences of His Scripture.

In republishing the English Text of the Revelation, revised, both as to *readings* and *renderings*, I have to mention in what points it differs from that which was previously edited.

First then, with regard to the *readings*.

The text of the MSS. A and C has been carefully re-examined so as to correct any former oversights.

The whole of B has been now available.

I know by personal observation several readings of the MS. 38, at Rome, which others had not previously noticed.

For the text of the most important MS. of the Latin version of Jerome, I had before access only to the imperfect and inaccurate collation published by Fleck: I have since carefully collated the New Testament part of this MS.—the CODEX AMIATINUS at Florence (of the sixth century), so that I possess a *certainty* as to its readings.

And besides my *critical materials* having been increased, in some important respects, since the Text had before been published, I have also sought to carry out my critical principles with a *steady hand*.

At the time when I published the Greek and English Revelation this was *almost impossible*; even Lachmann, whose critical principles would lead him to follow the most ancient MSS. yet more rigorously than I should do, —has in the Revelation given *many* readings, for which at the time when his edition was published, he *could* have no ancient MS. authority, because none was *then* available.

In re-examining the readings of the *most ancient MSS.* A and C, I have reconsidered all the places in which they *agree* in a reading which I had formerly not followed, and also all the readings in which either separately exhibits a variation. Such passages require careful examination; for it often happens that the words of a passage in the common text have such a hold on the mind and memory, that the involuntary feeling with regard to any change, is, that it would take away all meaning from the words,—that they could not be construed.

The most ancient documents *may*, it is true, agree in the same certain, undoubted errors; and then on my principles of criticism, (the particular point I believe on which, as to this, I differ from Lachmann,)\* I should say that they ought not to be followed, but such means of correction should be used as are available. Even Lachmann acted thus in several of those passages of the Revelation, in which the ancient authority is numerically small.

But before a reading in which the ancient copies agree, be absolutely rejected as an error, it must be examined with entire freedom of mind from all traditional bias; and then I will venture to say, that the reading will often be found a good one, both as to its grammatical sense and as to its meaning,—that meaning however *may* be something very different from what we have been accustomed to attach to the passage.

A difficulty which *we* feel about an ancient reading

\* The other point on which I distinctively differ from Lachmann is, in the range of admitted evidence; I would use all the more ancient authorities—MSS., versions, and citations.

*may* have been felt by the copyists, and thus another reading may have sprung from their *correction*. Many, if not most, of the modern readings, when they differ from the ancient, have originated in attempts to improve.

There were but a few places in which I did not follow those readings in which A and C agreed; but *very few* indeed of these should I now regard as readings really false. There are also several places (where C is defective,) in which I should *now* follow A. The result however of the re-examination and re-weighing of the authorities has been that of *confirming* the general text before given.

A striking instance how traditional misapprehension may cause a reading to be judged unintelligible, is shown in 2 Tim. iv. 1. The ancient authorities instead of *κατὰ τὴν ἐπιφ.* read *καὶ τὴν ἐπιφ.* Many have supposed that with this reading no sense could be given to the verse. But all the difficulty has been caused by the false rendering, traditionally ascribed to *διαμαρτύρομαι*, which is far more fitly rendered, especially in such a connection, by "I testify" than by "I charge," see Acts xx. 21 and 24, (of course it is fully admitted that such a phrase as "I testify *that*" such a thing should be done, may be equivalent in its ultimate bearing to "I charge that.") "Thee" has been supplied in translating, as supposing Timothy to be addressed.

The verse in question stands thus in the older Greek and Latin authorities: (the words *οὖν ἐγὼ* and *τοῦ κυρίου* are admitted not to be genuine.)

*Διαμαρτύρομαι ἐνώπιον τοῦ Θεοῦ καὶ Χριστοῦ Ἰησοῦ τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς, καὶ τὴν ἐπιφάνειαν αὐτοῦ καὶ τὴν ἰαν βασιλεαυτοῦ.*

*Testificor coram Deo et Christo Jesu, qui judicaturus est vivos ac mortuos, et adventum ipsius et regnum ejus.*

"I testify, in the presence of God and of Jesus Christ, who is to judge the quick and dead, both of his appearing and his kingdom."

The sense is simple; very different however from that which has been attached to the *modern* readings of the verse; but nothing has hindered the sense from being at once perceived, except traditional notions.

Truly there are other groundless traditions besides those of the Church of Rome!

In 1844 I said (Introduction, p. xvi.), "Except in the "Revelation, I suppose that we should not be obliged "ever to resort to the more modern copies as the "ground of a reading;" but this may *now* be carried farther: it may be said that *not even* in the Revelation (the part, of which the ancient copies are least numerous,) need we take the ground of a reading from modern MSS.; for in those places in which I do not exactly follow A or C, the text of B supplies what is needed; so that I should now give the Greek Text of this book without *a single word* for which I could not show ancient authority; the reader of this translation may rest satisfied, that he has here the version of a text, of which *every word* rests on competent evidence of *twelve hundred years old at least*; and almost all on consenting evidence of *fourteen hundred years old*; indeed including the evidence of *versions*, ALL has authority of at least this antiquity.\*

\* Should any one compare this translation with the Greek Text formerly published, he will see that other readings have been in

As to differences in *rendering* which I have now made, little need be said. I have sought to give the full import of the Greek as thoroughly as I could in English; whatever appeared to admit of correction, I have endeavoured to correct;\* and to this end I have used all the assistance which I could obtain: all such aid I thankfully acknowledge.

some places adopted, and that in some instances I have now received readings which I had before marked as *highly probable*. The authority for the readings so adopted will be found to be the MSS., A or C, either alone, or as consenting in their testimony. In one or two places, however, I made formerly some mistake as to the readings of these MSS. (For instance, as to A and C in Rev. xi. 19, and as to C in Rev. xiii. 10.)

\* There are a few words which I have distinguished in translation. I have used *crown* as the rendering of *στέφανος*, (commonly the mark of a victor, or a bridal emblem); *diadem*, as that of *διαδήμα*, the indication of regal authority.

"Living creature" is used for *ζῶον*; "beast" for *θηρίον*.

Also *φιάλη* is rendered "bowl" to prevent the wrong ideas which would attach to "vial."

"Endurance" is used for *ὑπομονή*, as more truly rendering the meaning than "patience."

"Roll" has been employed to render *βιβλίον* (and its diminutives), in cases in which the *form of the book* is particularly pointed out.

In all cases in which the rendering given appears new, I request the learned reader to compare the original carefully, before he supposes such rendering to be incorrect or doubtful: I have *never* sought novelty for its own sake.

Absolute uniformity in rendering Greek words is impossible, unless not only English language, but also all *really* accurate meaning be sacrificed for the sake of bald uniformity of construing. Attention must always be paid to words in their connection and mutual relations. I have sought uniformity of rendering *as far as it is practicable*.

*Italics* have been introduced as sparingly as they could be, with any regard for perspicuity; and only for their proper object, to supply words which are *fully implied* in the original.

I have sought in revising my version to throw the words more into the order of the Greek than was before the case: the English idiom has however not been sacrificed in order to effect this object. This may be regarded as rather unimportant; but if there be a choice as to the order of words, why should we not keep, as far as we can without sacrificing the English, to the same order that we find in the original? The connection and order of words indicates (at least in some instances,) the order of thoughts.

As the nominative of the personal pronouns in Greek is included in the verb, except when some emphasis attaches to it, various plans have been adopted for denoting this emphasis.

It has been here indicated by putting the pronouns in capitals *where they are expressed* in the Greek; this will often exhibit an emphatic point in a sentence, and show the prominence which belongs to the nominative to the verb—a prominence which in translation would otherwise be lost. As the pronoun “I” cannot be pointed out in the same way as the others, it has been marked by a black letter “**I**” when it is expressed in the Greek by a separate word.\*

Everything of this kind which tends to cause a translation to express the original more adequately, is worthy of notice, especially when a version of the Word of God is in question.

\* This mode of distinguishing the pronouns, was, I believe, first used by John Taylor, Esq. [who has since published “The Emphatic New Testament,” specimens of which had been circulated for some years previously],—the same mode was suggested to me [in 1848] by the Compositor.

An inconvenience has been sometimes felt by the English reader of my translation as formerly published, from variations in *translation* merely, as well as those of *reading*, having been introduced without any distinguishing mark;—all differences from our common English version of this book have been supposed by some to be *corrected readings* of the Greek. To obviate this ambiguity, as far as is in my power, I have now marked all differences of *reading*, which can appear in translation, (of whatever kind, whether *omission*, *insertion*, or *variation*,) with an *asterisk* (\*); all other departures from the common English text may be looked on as merely differences of translation. The only exception is, with regard to the word “and” connecting numerals: these appear to have been originally expressed by letters used as numerals. Words, for the omission of which there are probable grounds, are included within brackets.

Every reader of the Book of Revelation in Greek is familiar with the peculiarities of its style; the frequent occurrence of anacoluthon,—the disregard of grammatical concord, etc. These peculiarities are yet more striking in the ancient Text than in the more recent copies. Although but few of these characteristics can be transfused into a translation, yet a remark or two on some of them will not be out of place here.

There is in the Apocalypse a vivid mixture of *narrated statement*, and *description* as of *present* objects:—John says of certain things, “I saw;” and then abruptly the scene is made visible, as it were, to the eye of the reader, “behold:” it is presented before him, as if he were called on to look upon that which the sentence had begun by describing as something previously seen:



—then abruptly we find simple statement resumed ;—the words “I saw,” are in many cases *not* repeated, but still clauses of sentences come in as dependent on such words understood. Besides these features, we also find that John is often the person addressed, and that he often narrates the words which he heard above in the heavenly vision. I do not consider that if these various points are rightly attended to, much surprise will remain on any mind as to the *style* of the Apocalypse.

In many cases, even in ordinary writing, *the subject forms the style*; how peculiarly then must this then have been the case with John in writing the Apocalypse ;—the vividness and intensity of the subjects, cause the things communicated to be presented so forcibly, that all other considerations give way ; grammatical constructions change or are resumed, just as the subject seems to demand. If these changes are observed in the light of which I have just spoken, it will illustrate, I believe, in some measure the vividness of this book.

These abrupt transitions are often not seen in translation ; I have however, where practicable, tried to indicate them by introducing a dash (—) ; this may be a very imperfect indication ; but a dash is not used in this translation for any other purpose.

WINER, in speaking of the solecisms in the Apocalypse, has well observed, “They give to the style the appearance of more harshness, but may be explained as anacoluthon and mingling of two constructions, or in another way, which should always have been adopted, *rather than ascribe either to the ignorance of the writer, who has displayed a knowledge of grammatical rules in other much more difficult constructions.* Examples analo-

“gous to most of these are found in Greek writers; but they are not of so frequent occurrence as in the “Apocalypse.”—IDOMS OF N. T., Agnew and Ebbeke’s Translation, p. 188. He then shews how the *connection of thought* is more attended to than mere grammar.

In considering the *difference* of style in various writings which are attributed to the *same author*, I do not think that the *nature* of the writings themselves is in general sufficiently taken into account.

St. John appears to have peculiarly moulded his style according to the language of others which he records:—(I make this remark without in any degree overlooking the plenary character of Inspiration):—and this one consideration may cause all the difficulty to disappear which some have found in comparing his Gospel with the Apocalypse. In each of these works, the portion occupied by the recorded language of others is considerable. In Bishop Lloyd’s Oxford Greek Testament, the number of *lines* in the Apocalypse is 1460; of these 564—nearly *two fifths* of the book—are the words of language which he records:—in the same edition the number of lines in the Gospel of St. John is 2340; of which 1370 are simply recorded words.

I cannot in this place do more than mention the fact as one which meets many objections:—the subject however is one of considerable interest; but I must leave it, and also one of still greater importance,—the absolute evidence furnished by the writers of the second century as to the authorship of the Revelation.\*

\* I hope before long to be able to bring this fully forward in a volume for which I have made considerable preparation:—“*Historic Evidence of the Origin and Transmission of the Books of the New*

I trust that my previous labour on the text and translation of this book has not been unaccompanied with the blessing of the Lord. It is He alone who can enable any student of His word to form a correct and accurate judgment, whether it be on doctrinal or on critical subjects:—and as to the mere critical details of various readings, it is, I believe, *peculiarly needful* that there should be in the mind that freedom from all undue bias caused by preconceived opinions, which God only can bestow. And just as the Lord can enable a critic to labour in His fear, so can He grant the results of such labour to be profitable to others.

Of late years much attention has been directed to this book,—the special prophetic instruction of the Lord Jesus Christ to His people whom He hath redeemed with His own precious blood;—every thing which can cause its text to be known with greater accuracy, must, then, have its value:—if the book be known as precious, it behoves us to know with all the exactness possible, what the words are in which the Holy Ghost gave the Scripture forth. Perhaps the Church needs to have its attention still more directed to this Book, on the reading and keeping of which, Christ has pronounced His blessing. Then I would humbly desire and pray, that this

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*Testament.*" [This intention, thus expressed, has been partly carried out in a "Lecture on the Historic Evidence of the Authorship and Transmission of the Books of the New Testament." The Delegates of the Oxford University Press are about to publish for me a *facsimile* of the *Muratorian Fragment on the Canon*, a very important document of the second century, from a tracing which I made in August, 1857: this is to be accompanied with the testimonies of the early writers of the books of the New Testament to the end of the second century.]

publication of its corrected Text in English may be prospered to this end.

In editing the Greek and English Revelation, I avoided all allusion to the important subject of interpretation:—I stated in my Introduction,—“I have avoided anything “ which might relate to the *interpretation* of the Revela-  
“ tion:—this was not my object, but it was simply to  
“ supply a text which might aid those, who, in subjection  
“ of mind to the word of God, are seeking the teaching  
“ of the Spirit to know the things that are here written.  
“ No thoughts of my own on the subject of *interpretation*,  
“ have, I believe, in a single instance influenced my  
“ judgment as to the adoption of readings; on the con-  
“ trary, in many places preconceived thoughts on par-  
“ ticular passages had to give way before what I saw,  
“ on sufficient grounds of evidence, to be ‘the words of  
“ ‘the Holy Ghost.’”

In re-editing this English version with some improvements, I can assure the reader, that I have acted on the same principle; and I hope that in seeing evidence more clearly, I have more thoroughly carried it out: and I believe that however various the systems of interpretation may be, it neither has been found, nor will it be found, that my endeavour to give the genuine text of the Revelation has been biased by any of them. My object has been to place *the true text* before the English reader of the Bible.

With regard to the use made of the Text which I have edited, I may mention that in the later editions of “*Horæ Apocalypticæ*,” by the Rev. E. B. Elliott, continual reference is made to my text, and many things are so altered as to be adapted to it;—my Text has also been used in

"Thoughts on the Apocalypse," by B. W. Newton: perhaps no two works on the Revelation differ more as to principles of interpretation; these facts will, I think, shew that my labour has been connected with the TRUTH of God's word, let the result be what it may: they will also shew that my corrected text has been felt to be of use to those whose attention has been directed to the Apocalypse.

I trust that this version of the Apocalypse may be regarded as a kind of specimen of the *results* of that criticism which I wish to apply to the whole of the Greek New Testament. In recurring to the ANCIENT AUTHORITIES, I feel that I approach, as near as the nature of the case will admit, to the original fountains. That these authorities present the New Testament Scripture in a simple and intelligible form, let this translation be a proof to the mere English reader.

If in any part of the New Testament it might have been feared that a recurrence to the ancient authorities was impossible, that part would have been the Apocalypse:—but if in this book, of which the ancient MSS. are so few, this can be done (*and it is here done*), it follows that we may safely act on the same ground in all the rest of the New Testament, in which the ancient MS. authorities are so much more numerous.

What I propose in my Greek Testament, I have stated as clearly as I could in my Prospectus. I only wish in this place to remark on what may possibly be objected by those unacquainted with Biblical Criticism, to this translation as well as to my proposed work. It is possible—or rather, probable—that some when they find an alteration or omission will suppose that some liberty has

been taken with the word of God. Thus the non-insertion of the words (true and important in themselves, and found elsewhere in Scripture), "I am Alpha and Omega, the First and the Last," in Rev. i. 11, might be thought to be a dangerous temerity. But in this and in all such cases, the question is not that of *omitting* part of the text, but of not inserting as part of the text, words which come to us on no competent evidence: to do this would be rather *adding* to the text. Had the Apocalypse been printed originally from the best copies, these words would not have been found in our translation; and in that case, all who are timid at what they consider to be alterations and omissions, would have dreaded any such *insertions*, and that too on good grounds.

The differences between the common text of the Apocalypse and that here given, are greater than would be occasioned by critical revision in any other part of the New Testament. I do not feel that I have to justify myself as to departures from the modern readings; the only thing which can require justification is, when the *ancient* readings are not followed:—on this principle, a great responsibility would rest on any who could deliberately defend the modern text.

All who know even the rudiments of Biblical Criticism are aware that there are in the Greek Testament what are termed *Disputed Passages*. This expression does not mean passages which are opposed by cavillers (such as the Introductory Chapters of the Gospels of Matthew and Luke), but passages about which there is at least some conflicting evidence, or which are in the common text, though they rest on no authority. Now it is with regard to *Disputed Passages* that a Critic is most liable to attack;

and this attack is often made by those whose affection for the words which they are accustomed to read, is greater than their ability to weigh evidence, and to examine in each case, "What is Truth with regard to the text of God's word?" A critic has said of such words:—"They have become so much associated with the com-munings of the soul, as well as with the perusal of the word of God, that it is like the tearing away of a limb to discard them without ceremony from the Text of the New Testament. But in this and all similar cases, we must be guided simply by evidence; and according as we find it to preponderate, so must our decisions be. Preconceived opinions and early associations must give way before the weight of testimony; for we must not allow them to bias our judgments in matters of important truth."—Dr. DAVIDSON'S Biblical Criticism [ed. 1839], p. 181. This writer then states the evidence, and decides *against* the passage which he is discussing.

This is the manner in which I desire to act with regard to each *disputed passage*: each must stand or fall according to the *evidence* with which it comes. Let traditional feelings be set aside, and the judgment will generally be formed without *much* difficulty. If we have sufficient proof that a passage was part of the known and genuine text in the fourth century or earlier, then we may easily receive it; if the early authorities differ, then they must be weighed among themselves; and even if we can arrive at no absolute certainty, we may at a relative probability;—we shall at least be able to say that the evidence seems to preponderate one way or the other, and that all doubt must be confined within such and such limits. But if MSS., versions, and early

writers, give us no indication that the first four centuries knew such or such a passage or phrase, then it is not temerity, it is not innovation, to reject such a disputed passage as not coming to us with evidence on which we can believe it to be really Holy Scripture.\*

Some have sought to defend all, or almost all, of such passages, which happen to be found in the common text. Some probability, or some plausibility, has been brought forward. This I regard as very injudicious. Had any of the *strange* additions which stand in the Codex Bezae, been printed in Stephens's text instead of being in his margin, they would still probably have been in our copies, and such defenders would no doubt have defended them. "Far from our thoughts be the  
 "notion, that all who wish well to the temple of our  
 "Faith are required to come, each man with his wooden  
 "prop, for the purpose of placing it against the walls  
 "of the edifice. Such means of support communicate  
 "to the building nothing but an appearance of weak-  
 "ness and deformity. Let every thing of the kind—  
 "and much there is—be cleared away; and let no one  
 "be afraid of the consequences. The structure is *ponderi-*  
*bus librata suis*,—by its own weight made steadfast

\* While these pages have been in the hands of the printer [1848], I have received DR. DAVIDSON'S INTRODUCTION TO THE NEW TESTAMENT, Vol. I.—I refer to it in this place, because he considers in it all the principal passages *in the Gospels*, on which question has been raised. I do not profess *entire* accordance with his conclusions: I rest strongly on the direct and external evidence; but on this and on other *more important* subjects, Dr. Davidson's work directs the attention to the state of the questions. It has a peculiar importance to the Biblical student, for it supplies a desideratum in our language. The sooner it is completed the better. [This work was completed in 1851.] \*



“and immoveable.” BP. TURTON’S “Defence of Porson’s “Literary Character.” p. 182.

If unwise defenders advocate the genuineness of words which rest on no competent evidence, they unconsciously weaken the authority of all testimony to the text of Scripture; for they virtually lower that which is *certain* to the level of that which is (to say the least), *uncertain*. Both are brought to the same point, but the *uncertain* or *ungenuine* can never be really elevated.

These remarks may serve to meet objections to the Apocalypse as now edited, and to the Greek Testament which I have in progress.\*

If any one should ask “*Quis vituperavit?*”—Why defend by anticipation? I answer, that the experience of Biblical Critics for the last fifteen hundred years is before me. I desire to defend what Bengel termed, “the precious *original text* of the New Testament,” and I *may* be treated as Bengel was for my pains. I contend for the truth of God’s word,—I leave results with Him. May He guard me from editing as His Scripture, *one word* or *syllable* different from the competent evidence which He has preserved and transmitted.

Jerome in the latter part of the fourth century revised the Latin version of the New Testament (then in a very incorrect condition), by comparison with ancient Greek Copies. But he knew what he had to expect in executing such a work. “*Quis enim doctus pariter vel*

\* I wish to call attention to a Remark which I have elsewhere made, that “Honest criticism will exhibit the text of God’s word with more exactness, but the Doctrines will be found the same unchanged and unshaken.” No one who values Scripture need be timid.

“indoctus cum in manus volumen assumserit, et â salivâ  
 “quam semel imbibit, viderit discrepare quod lectitat,  
 “non statim erumpat in vocem, me FALSARIUM, me  
 “clamans esse SACRILEGUM, qui audeam in veteribus  
 “libris, addere, mutare, corrigere?”—HIERONYMUS ad  
 DAMASUM.

“Who, whether learned or unlearned, when he takes  
 “my book into his hands, and finds that what he reads  
 “differs from that to which he has been used, will not  
 “forthwith exclaim against me as a FALSIFIER, crying  
 “out that I am SACRILEGIOUS, for daring to add, or  
 “alter, or correct any thing in the ancient books?”

Jerome used for the correction of the New Testament  
*ancient Greek copies*, “*Evangelia...codicum Græcorum emen-*  
*-data collatione sed veterum;*” he afterwards translated the  
 Old Testament into Latin from the Hebrew original.  
 Many looked on each of these works as an *innovation*;  
 they objected to the use of the Greek original to correct  
 the errors then found in the Latin copies; they thought  
 that the Old Testament should be rendered into Latin  
 from the Septuagint Greek version (which the Church had  
 commonly used) and not from the authentic Hebrew.

Some however appreciated the principle of recurring  
 to the ancient fountains; and after about two hundred  
 years the work of Jerome was commonly used. Augus-  
 tine, the contemporary of Jerome, was at first afraid of  
 innovation; but afterwards he valued and used the new  
 translations. Indeed he fully admits the principle of  
 Textual Criticism, when (speaking of what an accom-  
 plished interpreter of God’s word should be,) he says,—  
*“Being also aided by the TRUTH OF MSS., which a skilful*  
*diligence of emendation has effected, let him come thus pro-*

*vided to discuss and to solve doubtful passages of Scripture.*"—(De Doctrinâ Christianâ, iii. 1.) True *interpretation* may depend on true *reading*.

In after ages, the work of Jerome, when through the errors of transcribers it was itself in a corrupted condition, has been canonized, errors of transcription and all, by those who held just the same kind of *traditional* feeling, as that which opposed his revised version when first executed.

The same race of traditional objectors opposed the New Testament in Greek when first printed, as though it were an innovation;—the same race stigmatised MILL and his labour of thirty years;—they let loose their virulence against BENGE and his accomplished edition. What wonder then, if I should be assailed from some quarters in a similar manner?

But I continue my labour, be the consequences what they may; and I trust that God may grant me to bring my work to a completion. I have one simple object before me,—THE TEXT OF GOD'S WORD IN ITS TRUTH AND INTEGRITY; and however some may object, I humbly trust that my work will be of real service to the Church of God,—to those at least, who value TRADITION less highly than they do TRUTH.

How strongly traditional feeling may actuate a very learned man, may be seen by the following quotation relating to Griesbach's New Testament.

"The perpetual, and, for the most part, needless cancellings, and alterations of all kinds, introduced by Griesbach from a few ancient, but altered MSS. and versions formed on such MSS., evince a temerity that

"would have been not a little censurable even in editing  
 "a *profane* writer, but which can scarcely be too strongly  
 "reprobated when exercised on the sacred volume."—  
 Dr. BLOOMFIELD'S *Greek Testament*, *Pref.* [ed. 1845], *p.* x.

This is strong language :—I trust that I do not venerate the Word of God less highly than Dr. Bloomfield can; but it would seem as though traditional bias had led him altogether into misconception and misstatement.

I have not to defend Griesbach's critical principles, with which in many points I do not agree: his labours however are not to be despised. But Dr. Bloomfield's language calls for remark. He speaks of "needless cancellings" and "alterations;" it is not *cancelling* part of the text, if words are not inserted, which the text, as exhibited by the best authorities, does not really contain: it is not making *alterations* from the *true text*, when sentences are given on the authority of *ancient* documents, in preference to that of those which are modern. The word "needless" is wholly misplaced in such a case; in restoring a genuine text, nothing which conduces to such an end can be needless.

But the most ancient authorities are described as being "a *few* altered MSS. and versions formed on such MSS." The MSS. of the fourth, fifth, and sixth centuries are indeed *few*; but these primary authorities which give consenting testimony against the modern text are ALL the documents of that age which have come to us: these are the authorities which Dr. Bloomfield so repeatedly calls "slender." As to the charge of their being "altered," it should have been entered into *fully*, or else *not made*. But can any one believe that *all* the *older* documents have been *altered*? That in the early centuries the Chris—

tians in various countries conspired to *alter* needlessly their sacred books? Can it be that no extremely old documents have come down to us, which do not exhibit these alterations? (The word "altered" cannot mean, altered in more modern times). To which will the word "altered" most fitly apply, to the older Greek documents, or to those of later ages, written mostly at Constantinople or Mount Athos, when the Greek Empire and Greek influence were contracted to narrow limits?

But in speaking of "versions formed on such MSS.," Dr. Bloomfield admits a very important point:—*the ancient translations are witnesses for the ancient text*: who can suppose that the ancient translations, such as those of Jerome, the Egyptian versions, &c.—made in widely different countries should *conspire* in the use of "altered" MSS.? The truth is, that the most ancient MSS., versions, and citations, supply a threefold cord of generally consenting testimony, in opposition to the *modern* readings.

With regard to "temerity," I think that far more is evinced by any man, who receives readings on late evidence or on *none at all*, than by him who adheres to that which is both good and ancient. A profane writer ought to be edited on principles of textual criticism, of just the same kind, as those which it is desired to apply to the New Testament. How thankful would an editor of Herodotus or Thucydides be, if he had a MS. to use, of the age and character of some of those which contain the New Testament: we should soon see its text followed, to the utter rejection of that which is modern. But on Dr. Bloomfield's principles we should neglect ancient classical MSS. (e.g. the precious Vatican fragments of Dion Cassius) for the sake of modern copies!

Now there is a work which was first printed from modern MSS., and which was perpetuated for a while in reprints of these modern texts; and this work was afterwards printed on the authority of an ancient MS.; the consequence has been, that this *ancient text* has entirely superseded the modern text previously current. The ancient text founded on this MS. is that which is habitually used. This work is the *Septuagint version of the Old Testament*; the early printed editions from modern MSS. are the Complutensian and the Aldine,—the ancient text which has superseded them is that of the Roman edition (1586)—now the current text of the Septuagint—taken from the VATICAN MS.,—one of those very documents which Dr. Bloomfield would stigmatize as being “altered”!

One page before that from which I have quoted, Dr. Bloomfield speaks of those, who, “in the CRITICAL and “Philological departments...evince an insufficient acquaintance with the enlightened principles of the great “Critics of the school of BENTLEY and Hemsterhusius, “*Porson*, and Hermann.”

Who can more oppose the critical principles of BENTLEY, than one who can so loudly decry the authority of ancient copies as evidences of the Text? Are not Dr. Bloomfield’s critical principles just the same of those of Bentley’s determined opponents,—those fierce adversaries who succeeded in the disgraceful triumph of frustrating Bentley’s Critical Edition of the New Testament?

I fully accord with Dr. Bloomfield’s strong remarks on the application of Conjectural Criticism to the Text of the New Testament; this he terms “at once *unnecessary*” (with so many MSS.) and *presumptuous; nay, foolish*.” (p. x. note)—and yet,—what can be said? Dr. Bloom-

field has, in some instances—(e.g. Mark ix. 12, and 1 Cor. ii. 9), indulged in *Conjecture*, in that which he rightly terms *unnecessary*, *presumptuous*, and *foolish* (the Italics are his own):—in one place he inserts a conjectural reading in his text; in another he conjecturally marks a word as one to be cancelled. In Luke ii. 2, *the whole verse* is marked as though it should be omitted on *conjecture*, and another *conjectural* alteration is suggested. (Dr. Bloomfield's alteration of the text of this verse I suppose to be unintentional, but the grammatical meaning is changed.) Other marks of conjecture are given in his text, and enforced in his notes. Is not this real *temerity*? is not this the introduction of *alterations* and *cancellings*, and that *needlessly*?

Not one word did GRIESBACH insert, alter, or cancel from *conjecture*: "*nil mutetur e conjectura.*"

Thus then it is; an Editor may shut his eyes to the light of *good* and *ancient* EVIDENCE presented before him; and, though protesting against conjecture, his feet may be entangled in that very snare.

Had Dr. Bloomfield's conceptions on the subject of Textual Criticism been more clear and correct,—more in accordance with those of Bentley and Porson, his useful edition of the Greek Testament would have possessed far greater utility.

Far be it for me to speak disrespectfully of Dr. Bloomfield, or of his work: I do not think however that textual criticism is the department of literary labour for which his mind is fitted. Bp. Turton speaks of *no one* in such high terms as he does of Dr. HEY; and yet, as to his skill in critical inquiries, he says, "I doubt whether his mind was completely formed for inquiries of that

kind. He scarcely ever, I think, attempted criticism with success.”—VINDICATION OF PORSON, p. 206.

Bp. Turton had no wish to disparage Dr. Hey :—(in eulogizing him he departs from his subject for about five pages,)—I have no intention in these remarks to undervalue the learning or labours of Dr. Bloomfield. I only wish to show how *traditional misconception* may lead into remarkable inconsistency with regard to TEXTUAL CRITICISM.

It would be an object worthy of much labour to give even one sentence of the Bible more accurately, to bring forward the words of even one passage with more correctness; those who can understand this fact may be able to appreciate this revised Text of the Revelation; it is for those who value God's word that I have prepared it,—for those, who, resting on the precious blood of Christ, desire to know more accurately what that word teaches;—and may God graciously grant His blessing on its being used by such. “Blessed is he that readeth and those who hear the words of this prophecy and keep the things which are written therein: for the time is at hand.”

As an instance of the result of labour purely critical, in a passage where every Christian reader may in some measure appreciate it, I may refer to Rev. xxii. 14 :—all may *feel* the difference between the statements of the readings: “BLESSED ARE THOSE WHO WASH THEIR ROBES, that they may have RIGHT to the tree of life, and may enter in through the gates into the city;”—how different from “*Blessed are they that do His commandments*, that they may have right to the tree of life,” etc. The common text can be understood *by means of other Scrip-*



*tures* in such a way as not to contradict *grace*; but a soul that values the salvation which God has provided in the blood of Christ, finds in the declaration, "Blessed are those who wash their robes," that on which it can repose, as having the gospel of the *grace* of God in Christ's redemption, brought before it with a rich unction.

How beautifully have we thus the holiness of those gates of pearl, through which nothing that defileth shall ever enter, set in immediate connection with that cleansing through which a title is given to enter in as ransomed, forgiven, and saved. Thoughts are presented to us of holiness, grace, and redemption, in the harmony, in which it has pleased God to manifest them! We can contemplate the holiness of the heavenly city, without one feeling which hinders the joy of the soul as trusting in Christ. The believer may now rejoice in saying, "Worthy is the Lamb:"—he may feel the worthiness of Jesus to be his title to enter in, even before the very throne of God,—to be presented there in robes washed and made white in the blood of the Lamb.

To me it would be a reward for years of toil, to be the means of bringing one such text forward with the full light of clear and certain evidence bearing on it; and if in a case like this, we *may feel* refreshment of spirit from a result of criticism, may we not pay all attention to such results with regard to other subjects in the Scripture, whether precepts or prophecies?

But I would not be misunderstood:—doctrinal bias is no ground from which to form conclusions as to the text of God's word: the *doctrine* of a text may be true and precious, but the text not genuine: I refer to Rev. xxii. 14, as showing that the mere principles of criticism,

properly applied, may result in illustration of truths which are known and felt to be most precious.

And no one need fear the results of sound criticism; God, who caused His Scripture to be written by the inspiration of the Holy Ghost, has so providentially watched over its transmission, that He has preserved to us certain historical evidence, enough to satisfy all honest inquirers. And so with regard to its *text*; He has caused that we should possess the needed evidence for forming a judgment as to what the inspired Apostles actually wrote; and having this evidence thus placed before us in the providential care of God, we need no more fear the fair results of this kind of testimony, as bearing on the *text* of Scripture, than we do the results of that which relates to the transmission of the *Books* themselves.

*Plymouth,*

S. P. T.

*Nov. 22nd, 1848.*

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#### EXPLANATION OF MARKS USED.

An *asterisk* (\*) is inserted whenever the ancient text differs from the modern, whether in omission, insertion, or change.

A *dash* (—) is employed to mark the abrupt changes of construction found in the Greek.

Words enclosed within brackets [ ] are those which rest on *doubtful* authority.

A *dagger* (†) is used to mark those passages in which the readings of the *Second* Edition of the *Greek* Text differ from those of the *First* Edition, as explained in the "Introductory Notice."

## THE REVELATION.

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THE REVELATION OF JESUS CHRIST, which God gave unto him, to show unto his servants things which must come to pass speedily; and *which* he signified, having sent by his angel, unto his servant John: who testified the word of God, and the testimony of <sup>2</sup> Jesus Christ, \*what things soever he saw. Blessed *is* <sup>3</sup> he who readeth, and those who hear the words of the prophecy, and keep the things which are written therein: for the time *is* nigh.

JOHN to the seven churches which are in Asia: <sup>4</sup> Grace *be* unto you, and peace, from him who *is*, and who was, and who is to come; and from the seven Spirits that *\*are* in the presence of his throne; and <sup>5</sup> from Jesus Christ,—the faithful Witness, the First-born \*of the dead, and the Prince of the kings of the earth.

Unto him that *\*loveth* us, and *\*freed* <sup>a</sup> us from our sins by his own blood,—and he made *\*for* us *\*a* king- <sup>6</sup> dom,—priests unto Him who is his God and Father; to him *be* glory and dominion for ever and ever. Amen.

Behold, he cometh with clouds; and every eye shall <sup>7</sup> see him, and those who pierced him: and all the tribes of the land shall wail at him. Even so, Amen.

<sup>a</sup> “*And washed*” is the reading of some authorities, but not of the most ancient MSS.

- <sup>8</sup> “I am the Alpha and the Omega,”\* saith the Lord\* God, who is, and who was, and who is to come, the Almighty.
- <sup>9</sup> I John, \*your brother and fellow-partaker in the tribulation and \*kingdom and endurance \*in Jesus, was in the isle that is called Patmos because of the word of
- <sup>10</sup> God and \*the testimony of Jesus.\* I was in the Spirit on the Lord’s day; and I heard behind me a
- <sup>11</sup> great voice, as of a trumpet, saying,\* “What thou seest, write in a book, and send unto the \*seven churches;\* unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia, and unto Laodicea.”
- <sup>12</sup> And I turned to see the voice that \*was speaking with me. And having turned, I saw seven candlesticks
- <sup>13</sup> of gold; and in the midst of the †[seven]\* candlesticks *one* like unto the Son of man, clothed with a garment reaching to the foot, and girt about at the breasts with
- <sup>14</sup> a girdle of gold. His head and *his* hairs *were* white as white wool, as snow; and his eyes as a flame of fire;
- <sup>15</sup> and his feet like unto fine brass, as in a furnace glowing with fire<sup>a</sup>; and his voice as the voice of many waters:—
- <sup>16</sup> and having in his right hand seven stars:—and out of his mouth proceeding a sharp two-edged sword: and his countenance as the sun shineth in his strength.
- <sup>17</sup> And when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying,\* “Fear

\* The reading of the edition of 1844 was *πεπυρωμένοι*, that of 1872, *πεπυρωμένης*. This last Dr. Tregelles acknowledged to be untranslatable, yet he hesitated to reject it, because he regarded it as best sustained by manuscript authority as at present known. In this translation I have adopted his marginal reading *πεπυρωμένω* which he considered next in value.

not; **ℑ** am the First and the Last, and THE LIVING <sup>18</sup>  
ONE; and I became dead, and behold, I am living  
for ever and ever:\* and I have the keys of \*death and  
of Hades. Write \*therefore the things which thou <sup>19</sup>  
sawest, and the things which are, and the things which  
are about to come to pass hereafter; the mystery of <sup>20</sup>  
the seven stars which thou sawest upon my right hand,  
and the seven candlesticks of gold. The seven stars  
are the angels of the seven churches: and the seven  
candlesticks \*are the seven churches.

II. “Unto the angel of the church \*who is \*in  
Ephesus write :

“These things saith he that holdeth the seven stars  
in his right hand, he that walketh in the midst of the  
seven candlesticks of gold: I know thy works, and <sup>2</sup>  
\*labour, and thy endurance, and that thou canst not  
bear those who are evil: and thou triedst those who call  
themselves apostles, and are not, and foundest them  
liars: and thou hast \*endurance, and barest for my <sup>3</sup>  
name's sake, and \*hast not been wearied.\* Nevertheless <sup>4</sup>  
I have *this* against thee, that thou hast left thy first love.  
Remember, therefore, whence thou hast fallen, and <sup>5</sup>  
repent, and do the first works; otherwise I am coming  
unto thee, \*and I will remove thy candlestick out of its  
place, except thou repent. But this thou hast, that <sup>6</sup>  
thou hatest the deeds of the Nicolaitanes, which **ℑ**  
also hate.

“He that hath an ear, let him hear what the Spirit <sup>7</sup>  
saith unto the churches; To him that overcometh will  
I give to eat of the tree of life, which is in \*the paradise  
of God.

8 “And unto the angel of the church \*in Smyrna write :

“These things saith the First and the Last, who became dead, and lived : I know \*thy tribulation, and poverty, (but thou art rich,) and *I know* the blasphemy \*from those who say that they are Jews, and are not, but *are* the synagogue of Satan. Fear \*not the things which thou art about to suffer : behold, the devil is about to cast *some* of you into prison, that ye may be tried, and ye shall have tribulation ten days : be thou faithful unto death, and I will give unto thee the crown of life.

11 “He that hath an ear, let him hear what the Spirit saith unto the churches ; He that overcometh shall not be hurt of the second death.

12 “And unto the angel of the church in Pergamos, write :

“These things saith he who hath the sharp two-edged sword : I know \*where thou dwellest, *even* where the throne of Satan *is* : and thou holdest fast my name, and deniedst not my faith,† [and] in *those* days \**was* Antipas my witness,<sup>a</sup> † [\* my] faithful one, who was killed among you, where Satan dwelleth. But I have a few things against thee, that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a stumblingblock before the children of Israel, to eat things sacrificed unto idols, and to commit fornication : so THOU also hast those that hold the doctrine of the Nicolaitanes \*in like manner. Repent \*therefore ; otherwise,

<sup>a</sup> Perhaps *Ἀντίπατος* may be a genitive ; and then the construction and rendering will be, “and in the days of Antipas.”

I am coming unto thee quickly, and will fight with them by the sword of my mouth.

“He that hath an ear, let him hear what the Spirit<sup>17</sup> saith unto the churches: To him that overcometh will I give \* of the hidden manna, and I will give unto him a white stone, and on the stone a new name written which none knoweth save he that receiveth *it*.

“And unto the angel of the church which is in Thyatira write :

“These things saith the Son of God, who hath his eyes as a flame of fire, and his feet *are* like unto fine brass: I know thy works, and † faith, and love, and service, and thy endurance, and thy works,\* the last *to be* more in number than the first. Notwithstanding I have<sup>20</sup> \**this* against thee, that thou \*lettest alone the woman Jezebel;<sup>a</sup>—\* who calleth herself a prophetess,\* and she teacheth and deceiveth my servants to commit fornication, and to eat things sacrificed unto idols. And I gave<sup>21</sup> her space to repent, and she \*willeth not to repent of her fornication. Behold, I cast her into a bed, and<sup>22</sup> those who commit adultery with her into great tribulation, except they repent of \*her deeds. And I will kill<sup>23</sup> her children with death; and all the churches shall know that *℟* am he who searcheth the reins and hearts: and I will give unto every one of you according to your works. But unto you I say, \* the rest that are in Thyatira, as<sup>24</sup> many as have not this doctrine, \* who knew not the depths of Satan, (how they speak,) I \*lay not upon you

<sup>a</sup> “*Thy wife Jezebel*” is the reading of some good authorities; “the woman” is however the reading of C. 38, etc., with the Vulgate, and most of the other ancient versions including *℞*.

<sup>25</sup> any other burden ; but that which ye have hold fast till I come.

<sup>26</sup> “And he that overcometh, and he that keepeth my works unto the end,—I will give to him authority over  
<sup>27</sup> the nations : and he shall rule them with a rod of iron ; as the vessels of a potter are broken to shivers : and as  
<sup>28</sup> I also have received of my Father. And I will give  
<sup>29</sup> unto him the morning star. He that hath an ear, let him hear what the Spirit saith unto the churches.

III. “And unto the angel of the church in Sardis write :

“These things saith he that hath the seven Spirits of God, and the seven stars : I know thy works, that thou  
<sup>2</sup> hast a name that thou livest, and art dead. Be watchful, and strengthen the things which remain, that \*were about to die : for I have not found thy works complete  
<sup>3</sup> before \*my God. Remember, therefore, how thou hast received and heardest ; and observe, and repent. If, therefore, thou shalt not watch, I will come† as a thief, and thou shalt not know at what hour I will come upon  
<sup>4</sup> thee. \* But thou hast a few names \*in Sardis, which defiled not their garments ; and they shall walk with me in white : because they are worthy.

<sup>5</sup> “He that overcometh shall \*thus be clothed in white garments ; and I will not blot out his name out of the book of life, and I will confess his name in the presence of my Father, and in the presence of his  
<sup>6</sup> angels. He that hath an ear, let him hear what the Spirit saith unto the churches.

<sup>7</sup> “And unto the angel of the church in Philadelphia write :



“These things saith he that is holy, he that is true, he that hath the key of David, he that openeth, and no one \*shall shut, \*that shutteth, and no one shall open : I know thy works : behold, I have set before thee an <sup>8</sup> open door, \*which no one can shut : because thou hast a little strength, and didst keep my word, and didst not deny my name. Behold, I make those of the syna- <sup>9</sup> gogue of Satan, who say that they are Jews, and are not, but do lie ; behold, I will make them to come and worship before thy feet, and know that  $\text{I}$  loved thee. Because thou didst keep the word of my endurance, <sup>10</sup>  $\text{I}$  also will keep thee from the hour of temptation, which is about to come upon the whole world, to try those who dwell upon the earth. \* I am coming <sup>11</sup> quickly : hold fast that which thou hast, that none take thy crown.

“Him that overcometh will I make a pillar in the <sup>12</sup> temple of my God, and he shall never more go out : and I will write upon him the name of my God, and the name of the city of my God, the New Jerusalem,— \*that which descendeth out of heaven from my God : and *I will write upon him* my new name. He that hath <sup>13</sup> an ear, let him hear what the Spirit saith unto the churches.

“And unto the angel of the church \*in Laodicea <sup>14</sup> write :

“These things saith the Amen, the faithful and true Witness, the Beginning of the creation of God : I know <sup>15</sup> thy works, that thou art neither cold nor hot : I would thou wert cold or hot. Thus because thou art luke- <sup>16</sup> warm, and neither \*hot nor cold, I am about to spue

- <sup>17</sup> thee out of my mouth. Because thou sayest, 'I am rich, and have become enriched, and have need of nothing : ' and knowest not that THOU art the wretched one, and \*the miserable, and poor, and blind, and
- <sup>18</sup> naked : I counsel thee to buy of me gold refined from the fire, that thou mayest be enriched ; and white garments, that thou mayest be clothed, and *that* the shame of thy nakedness may not be manifested, and eyesalve
- <sup>19</sup> \*to anoint thine eyes that thou mayest see. As many as I love, **I** rebuke and chasten : be zealous therefore, and repent. Behold I stand at the door, and knock : if any one hear my voice, and open the door, I will come in to him, and will sup with him, and HE with me.
- <sup>21</sup> "To him that overcometh will I give to take his seat with me in my throne, even as **I** also overcame and
- <sup>22</sup> took my seat with my Father in his throne. He that hath an ear, let him hear what the Spirit saith unto the churches."

IV. AFTER THESE THINGS I saw, and, behold, a door opened in heaven : and the first voice which I heard, *was* as it were of a trumpet speaking with me ;—saying, "Come up hither, and I will show thee things which must be hereafter."

- <sup>2</sup> \*Immediately I was in the Spirit : and, behold, a throne was set in heaven, and upon the throne one
- <sup>3</sup> sitting. And he that was sitting \**was* like in appearance to a jasper-stone, and a sardine : and *there was* a rainbow round about the throne,—like in appearance to
- <sup>4</sup> an emerald. And round about the throne *were* twenty-four thrones :—and upon the \*twenty-four thrones \**I*

saw elders sitting, clothed in white garments; and \*on their heads crowns of gold. And out of the <sup>5</sup> throne proceed lightnings and \*voices and thunderings: and *there were* seven lamps of fire burning before the throne, which are the seven Spirits of God: and <sup>6</sup> before the throne \*as it were a sea of glass like unto crystal: and in the midst of the throne, and around the throne, four living creatures full of eyes before and behind. And the first living creature *was* like <sup>7</sup> a lion, and the second living creature like a calf, and the third living creature having the face as \*of a man, and the fourth living creature like a flying eagle.

And the four living creatures each of them had six <sup>8</sup> wings round about *him*; and within they are full of eyes: and they have no rest day and night,—saying, “Holy, holy, holy, Lord God the Almighty, who was, and who is, and who is to come.” And when the living crea- <sup>9</sup> tures give glory and honour and thanks to him that sitteth on the throne, who liveth for ever and ever, the <sup>10</sup> twenty-four elders fall down before him that sitteth on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, “Thou art worthy, O Lord and \*our God, to receive <sup>11</sup> glory and honour and power: because THOU createdst all things, and because of thy pleasure they \*were, and were created.”

V. And I saw in the right hand of him that sitteth on the throne a roll written within and on the backside, firmly sealed with seven seals. And I saw a mighty <sup>2</sup> angel proclaiming with a loud voice, “Who \*is worthy to open the roll, and to loose the seals thereof?” And <sup>3</sup>

no one was able in heaven, nor on the earth, neither under the earth, to open the roll, neither to look  
 4 therein. And †[†<sup>a</sup>] wept much, because no one was found worthy to open \*the roll, neither to look therein.

5 And one of the elders saith unto me, "Weep not : behold, the Lion \*that is of the tribe of Juda, the Root of David, prevailed to open the roll, \*and the seven seals thereof."

6 And \*I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb, standing, as it had been slain, having seven horns and seven eyes, which are the seven Spirits of God *which have been* \*sent forth into all the earth.

7 And he came and took \**the roll* out of the right hand of him that sitteth upon the throne.

8 And when he took the roll, the four living creatures and the twenty-four elders fell down before the Lamb, having each \*a harp and bowls of gold full of incense,  
 9 which are the prayers of the saints. And they sing a new song, saying,

"Thou art worthy to take the roll, and to open the seals thereof: because thou wast slain, and redeemedst us to God by thy blood out of every tribe, and tongue,  
 10 and people, and nation ; and thou madest \*them unto our God \*a kingdom and priests :<sup>b</sup> and \*they reign on the earth."

11 And I saw, and I heard †as the voice of many angels around the throne and the living creatures and the

<sup>a</sup> It is doubtful whether *εγω* should be inserted here. If not, "I" would not be emphatic.

<sup>b</sup> Thus in the most ancient authorities Greek and Latin ; others read "*Kings and Priests.*"

elders : and the number of them was myriads of myriads, and thousands of thousands ; saying with a loud voice, <sup>12</sup> “Worthy is the Lamb that hath been slain to receive power, and riches, and wisdom, and might, and honour, and glory, and blessing.” And every creature which <sup>13</sup> is in heaven, and \*on the earth, and under the earth, and on the sea, \*and all things that are in them, heard I saying, “Unto him that sitteth upon the throne, and unto the Lamb, *be* blessing, and honour, and glory, and dominion, for ever and ever.” And the four <sup>14</sup> living creatures said, “Amen.” And \*the elders fell down and worshipped.\*

VI. And I saw when the Lamb opened one of the \*seven seals, and I heard one of the four living creatures saying, as a† voice of thunder, “Come.”\* And <sup>2</sup> I saw, and behold a white horse : and he that sat on him having a bow ; and a crown was given unto him : and he went forth conquering, and to conquer.

And when he opened the second seal, I heard the <sup>3</sup> second living creature saying, “Come.”\* And there <sup>4</sup> came forth another, a red horse : and to him that sat on him was it given to take peace from the earth, and that they should slay one another : and there was given unto him a great sword.

And when he opened the third seal, I heard the <sup>5</sup> third living creature saying, “Come.”\* And I saw, and behold a black horse ; and he that sat on him having a pair of balances in his hand. And I heard \*as <sup>6</sup> it were a voice in the midst of the four living creatures, saying, “A measure of wheat for a penny, and three

measures of barley for a penny; and *see* thou hurt not the oil and the wine."

<sup>7</sup> And when he opened the fourth seal, I heard [the voice of] the fourth living creature saying, "Come."\*

<sup>8</sup> And I saw, and behold a pale horse: and he that sat on him *was* called Death, and Hades \*followed with him. And there was given unto <sup>a</sup> them authority over the fourth part of the earth, \*to kill with sword, and with famine, and with death, and by the beasts of the earth.

<sup>9</sup> And when he opened the fifth seal, I saw under the altar the souls of those that had been slain because of the word of God, and because of the testimony which  
<sup>10</sup> they held: and they \*cried with a loud voice, saying, "How long, O Master, the holy one and true, dost thou not judge and take vengeance for our blood \*from  
<sup>11</sup> those that dwell on the earth?" And there was given unto \*them severally a white robe; and it was said unto them, that they should rest yet for a little season, until both their fellow-servants and their brethren, that were about to be killed as *THEY* also *had been*, \*should fill up <sup>b</sup> [the appointed number].

<sup>12</sup> And I saw when he opened the sixth seal, and \*there was a great earthquake; and the sun became black as sackcloth of hair, and the \*whole of the moon became  
<sup>13</sup> as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs, when shaken  
<sup>14</sup> by a mighty wind. And \*the heaven was separated from its place as a scroll when it rolleth itself together;

\* "*Given unto him,*" is the reading of some authorities, but not of the most ancient.

<sup>b</sup> The reading here is πληρώσωσιν not πληρωθῶσι.

and every mountain and island were moved out of their places. And the kings of the earth, and the great men,<sup>15</sup> and the \*chief captains, and the rich men, and the mighty men, and every bondman, and \*freeman, hid themselves in the caves and in the rocks of the mountains; and they say to the mountains and the rocks,<sup>16</sup> "Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb :<sup>17</sup> because the great day of<sup>a</sup>† their wrath is come ; and who is able to stand ? "

VII. [†And] \*after this I saw four angels standing on the four corners of the earth, holding the four winds of the earth, that the wind should not blow on the earth, nor on the sea, nor on any tree.

And I saw another angel \*ascending from the sun-<sup>2</sup> rising, having the seal of the living God : and he cried with a loud voice to the four angels, to whom it was given to hurt the earth and the sea, saying, " Hurt not<sup>3</sup> the earth, nor the sea, nor the trees, till we have sealed the servants of our God upon their foreheads."

And I heard the number of the sealed: an hundred<sup>4</sup> and forty-four thousand sealed, out of every tribe of the children of Israel. Of the tribe of Juda, twelve thou-<sup>5</sup> sand sealed ; Of the tribe of Reuben, twelve thousand ; \* Of the tribe of Gad, twelve thousand ; \* Of the tribe of<sup>6</sup> Aser, twelve thousand ; \* Of the tribe of Nepthalim, twelve thousand ; \* Of the tribe of Manasses, twelve

<sup>a</sup> This reading is adopted by Dr. Tregelles in his later Edition, in place of the former reading, "his."

thousand ; \* Of the tribe of Simeon, twelve thousand ; \* Of the tribe of Levi, twelve thousand ; \* Of the tribe of Issachar, twelve thousand ; \* Of the tribe of Zebulon, twelve thousand ; \* Of the tribe of Joseph, twelve thousand ; \* Of the tribe of Benjamin, twelve thousand sealed.

- <sup>9</sup> After these things I saw, and †behold, a great multitude, which no one could number, out of every nation, and tribes, and peoples, and tongues, standing in the presence of the throne and in the presence of the Lamb,—  
 \* clothed with white robes,—and palms in their hands ;  
<sup>10</sup> and \* they cry with a loud voice, saying, “Salvation to our God who sitteth upon the throne, and unto the  
<sup>11</sup> Lamb.” And all the angels stood around the throne, and *around* the elders and the four living creatures ; and they fell before the throne on their faces, and worshipped  
<sup>12</sup> God, saying, “Amen : Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, *be* unto our God for ever and ever. †Amen.”  
<sup>13</sup> And one of the elders answered, saying unto me, “These that have been arrayed in white robes, what are  
<sup>14</sup> they ? and whence came they ?” And I said unto him, \* “My lord, THOU knowest.” And he said to me, “These are those who come out of [the<sup>a</sup>] great tribulation, and they washed their robes, and made \* them  
<sup>15</sup> white in the blood of the Lamb. Therefore are they in the presence of the throne of God, and serve him day and night in his temple ; and he that sitteth on the

<sup>a</sup> The articles in this passage are of doubtful authority : but even if genuine, little could be rested on the insertion ; for *θλιψις*, like *ὑπομονή* and all similar words, would take the article in Greek, when we should not insert it in English.



throne shall be a covert over them.<sup>a</sup> They shall hunger <sup>16</sup>  
no more, neither thirst any more ; neither shall the sun  
strike on them, nor any heat. Because the Lamb that is <sup>17</sup>  
in the midst of the throne shall be their shepherd, and  
shall lead them unto living fountains of waters ; and  
God shall wipe away every tear from their eyes."

VIII. And when he opened the seventh seal, there  
was silence in heaven as it were half an hour.

And I saw the seven angels who stand in the presence <sup>2</sup>  
of God ; and there were given unto them seven trum-  
pets. And another angel came and took his stand at <sup>3</sup>  
the altar, having a censer of gold ; and there was given  
unto him much incense, that he should give *it* for the  
prayers of all the saints upon the altar of gold which  
was before the throne. And the smoke of the incense <sup>4</sup>  
went up for the prayers of the saints, out of the hand of  
the angel in the presence of God. And the angel took <sup>5</sup>  
the censer, and filled it from the fire of the altar, and  
cast *it* into the earth : and there were \* thunderings, and  
lightnings, and voices, and earthquake.

And the seven angels who had the seven trumpets <sup>6</sup>  
prepared themselves to sound.

And the first \* sounded, and there were hail and fire <sup>7</sup>  
mingled with blood, and they were cast into the earth :  
\* and the third of the earth was burned up, and the  
third of the trees was burned up, and all green grass was  
burned up.

And the second angel sounded, and as it were a <sup>8</sup>  
great mountain burning with fire was cast into the sea ;

<sup>a</sup> No other rendering of these words is, I believe, admissible:—  
the expression is parallel to the Hebrew in Exod. xl. 35.

- <sup>9</sup> and the third of the sea became blood ; and there died the third of the creatures which were in the sea,—which had life ; and the third of the ships were destroyed.
- <sup>10</sup> And the third angel sounded, and there fell from heaven a great star, burning as it were a lamp, and it fell upon the third of the rivers, and upon the fountains of
- <sup>11</sup> waters ; and the name of the star is called Wormwood : and the third of the waters became wormwood ; and many men died of the waters, because they were made bitter.
- <sup>12</sup> And the fourth angel sounded, and the third of the sun was smitten, and the third of the moon, and the third of the stars ; in order that the third of them might be darkened, and the day might not shine the third of it, and the night likewise.
- <sup>13</sup> And I saw, and heard an \* eagle flying in the mid-heaven, saying with a loud voice, “ Woe, woe, woe, to those who dwell upon the earth, by reason of the rest of the voices of the trumpet of the three angels, who are about to sound ! ”

IX. And the fifth angel sounded, and I saw a star from heaven fallen unto the earth : and there was given

<sup>2</sup> to him the key of the pit of the abyss. And he opened the pit of the abyss, and there arose a smoke out of the pit, as the smoke of a great furnace ; and the sun and the air were darkened from the smoke of the pit. And

<sup>3</sup> out of the smoke there came forth locusts into the earth : and unto them was given power, as the scorpions

<sup>4</sup> of the earth have power. And it was said unto them that they should not hurt the grass of the earth, neither any green thing, neither any tree ; but the men \* who

have not the seal of God on [their] foreheads. And it <sup>5</sup> was given to them that they should not kill them, but that they should be tormented five months: and their torment *was* as the torment of a scorpion, when he striketh a man. And in those days shall men seek <sup>6</sup> death, and not find it; and shall desire to die, and death \* fleeth from them.

And the likenesses of the locusts *were* like unto <sup>7</sup> horses prepared for war; and *there were* on their heads as it were crowns like unto gold, and their faces *were* as the faces of men. And they had hair as the hair of <sup>8</sup> women, and their teeth were as *the teeth* of lions. And they had breastplates, as it were breastplates of iron; <sup>9</sup> and the sound of their wings *was* as the sound of chariots of many horses rushing to battle. And they <sup>10</sup> have tails like unto scorpions, and stings; \* and their authority in their tails *was* to hurt men five months. \* They have over them a king, the angel of the abyss, <sup>11</sup> whose name in Hebrew *is* Abaddon, and in the Greek he hath *his* name Apollyon.

The one woe is past; behold, there come two woes <sup>12</sup> more hereafter.

And the sixth angel sounded, and I heard a voice <sup>13</sup> from the † horns of the altar of gold which is before God,—saying to the sixth angel, \* who had the trumpet, <sup>14</sup> “Loose the four angels that have been bound at the great river Euphrates.” And the four angels were loosed, <sup>15</sup> that had been prepared for the hour, and day, and month, and year, that they should kill the third part of men. And the number of the armies of the horsemen <sup>16</sup> *was* two myriads of myriads: \* (I heard the number of them). And thus I saw the horses in the vision, and <sup>17</sup>

those that sat on them, having breastplates of fire, and of jacinth, and like unto brimstone: and the heads of the horses *were* as the heads of lions; and out of their mouths proceed fire and smoke and brimstone. By<sup>18</sup> these three \*plagues was the third part of men killed, by reason of the fire, and \*the smoke, and \*the brimstone, which proceed out of their mouths. For the<sup>19</sup> power of the \*horses is in their mouth, \*and in their tails: for their tails *were* like unto serpents, and had heads, and with them they do hurt.

<sup>20</sup> And the rest of the men who were not killed by these plagues, \*neither repented of the works of their hands, that they should not worship the devils, and \*the idols of gold, and silver, and brass, and stone, and wood, which can neither see, nor hear, nor walk;<sup>21</sup> nor did they repent of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

X. And I saw another, a mighty angel, descending from heaven, clothed with a cloud: and \*the rainbow *was* upon his head, and his face *was* as it were the sun,<sup>2</sup> and his feet as pillars of fire:—and \*having in his hand a little roll opened: and he set his right foot<sup>3</sup> upon the sea, and the left on the earth, and cried with a loud voice, even as *when* a lion roareth; and when he<sup>4</sup> cried, the seven thunders uttered their voices. And when the seven thunders had spoken, \*I was about to write: and I heard a voice from heaven saying, \**“Seal up those things which the seven thunders spoke, and write them not.”*

<sup>5</sup> And the angel whom I saw standing upon the sea and upon the earth, lifted up his \*right hand to heaven,

and sware by him that liveth for ever and ever, who <sup>6</sup> created the heaven, and the things that are therein, and the earth, and the things that are therein, and the sea, and the things that are therein, "There shall be no longer delay : but in the days of the voice of <sup>7</sup> the seventh angel, when he should be about to sound,—the mystery of God <sup>\*</sup>was completed, as he gave glad tidings to his servants the prophets."

And the voice which I heard from heaven—<sup>\*</sup>*I heard* <sup>8</sup> again speaking with me, and saying, "Go, take the roll which hath been opened in the hand of the angel who standeth upon the sea and upon the earth." And I <sup>9</sup> went unto the angel, saying unto him, "Give me the little roll." And he saith unto me, "Take *it*, and eat it up ; and it shall make thy belly bitter, but in thy mouth it shall be sweet as honey." And I took the <sup>10</sup> little roll out of the hand of the angel and ate it up ; and it was in my mouth sweet as honey : and when I had eaten it, my belly was made bitter. And <sup>\*</sup>it was said <sup>11</sup> unto me, "Thou must prophesy again against peoples, and nations, and tongues, and many kings."

XI. And there was given me a reed like unto a rod :<sup>\*</sup>saying, "Rise, and measure the temple of God, and the altar, and those who worship therein. And the court which is without the temple cast out, and measure <sup>2</sup> it not ; because it was given unto the Gentiles : and the holy city shall they tread under foot forty and two months.

"And I will endow my two witnesses, and they <sup>3</sup> shall prophesy a thousand two hundred *and* sixty days, clothed in sackcloth." These are the two olive trees, <sup>4</sup>

and \*the two candlesticks that stand in the presence of  
3 the \*Lord of the earth. And if any one desireth to  
hurt them, fire proceedeth out of their mouth and de-  
voureth their enemies: and if any one desireth to hurt  
6 them, thus must he be killed. These have authority to  
shut heaven, that it rain not during the days of their  
prophecy: and they have authority over the waters to  
turn them to blood, and to smite the earth with every  
plague, as often as they will.

7 And when they shall have completed their testimony,  
the beast that ascendeth out of the abyss shall make  
war with them, and shall overcome them, and kill them.  
8 And their dead \* body *shall be*<sup>a</sup> in the street of the great  
city, which is called spiritually Sodom and Egypt, where  
\* their Lord also was crucified.

9 And *some* of the peoples and tribes and tongues and  
nations \* see their dead \* body three days and an half,  
and \* do not suffer their dead bodies to be put into \* a  
10 sepulchre. And those that dwell upon the earth \* re-  
joice over them, and make merry; and they shall send  
gifts to one another; because those two prophets tor-  
mented those that dwell on the earth.

11 And after the three days and an half the breath of  
life from God entered into them, and they stood upon  
their feet; and great fear fell upon those who saw  
12 them. And they heard a great voice from heaven  
saying unto them, "Come up hither." And they as-  
cended up to heaven in the cloud; and their enemies  
13 beheld them. And in that hour was there a great  
earthquake, and the tenth of the city fell, and in the

<sup>a</sup> It has been suggested by some that these words should be taken  
as "the great street of the city."

earthquake were killed seven thousand names of men ; and the rest were affrighted, and gave glory to the God of heaven.

The second woe is past ; behold, the third woe cometh <sup>14</sup> speedily.

And the seventh angel sounded ; and there were great <sup>15</sup> voices in heaven—saying, \* “The sovereignty of the world became *the sovereignty of* our Lord and of his Christ ; and he shall reign for ever and ever.”

And the twenty-four elders, who sit in the presence of <sup>16</sup> God on their thrones, fell upon their faces, and worshipped God, saying, “ We give thee thanks, O Lord <sup>17</sup> God, the Almighty, the one who is, and who was ;\* because thou hast taken thy great power, and didst reign. And the nations were angered, and thy wrath came, and <sup>18</sup> the time of the dead, to be judged, and to give the reward unto thy servants the prophets, and to the saints, and those who fear thy name, the small and the great ; and to destroy those who destroy the earth.”

And the temple of God \* which is in heaven was <sup>19</sup> opened, and there was seen the ark of his covenant in his temple ; and there were lightnings, and voices, and thunderings, and earthquake, and great hail.

XII. AND A GREAT SIGN was seen in heaven ; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars : and being with child, she crieth out, travailing and pained <sup>2</sup> to be delivered.

And there was seen another wonder in heaven ; and <sup>3</sup> behold a great red dragon, having seven heads and ten horns, and upon his heads seven diadems. And his <sup>4</sup>

- tail draweth the third part of the stars of heaven, and did cast them to the earth; and the dragon stood before the woman who was about to be delivered; that he might devour her child when she had brought *it* forth.
- <sup>5</sup> And she brought forth a man-child, who is to rule all the nations with a rod of iron: and her child was
- <sup>6</sup> caught unto God and \*unto his throne. And the woman fled to the wilderness, where she hath a place prepared by God, that there they should nourish her a thousand two hundred *and* sixty days.
- <sup>7</sup> And there was war in heaven: Michael and his angels\*—to war \*with the dragon; and the dragon
- <sup>8</sup> warred and his angels; and † they prevailed not; neither
- <sup>9</sup> was their place found any more in heaven. And the great dragon was cast out, the old serpent, that is called the Devil, and Satan, who deceiveth the whole world: he was cast out into the earth, and his angels were cast
- <sup>10</sup> out with him. And I heard a great voice in heaven, saying, “Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: because the accuser of our brethren was cast out, who accused them before our God day and night.
- <sup>11</sup> And **THEY** overcame him because of the blood of the Lamb, and because of the word of their testimony;
- <sup>12</sup> and they loved not their life even unto death. Therefore, rejoice, *ye* heavens, and *ye* that dwell in them. Woe to \*the earth and to the sea! because the devil came down unto you, having great wrath, knowing that he hath but a short time.”
- <sup>13</sup> And when the dragon saw that he was cast into the earth, he persecuted the woman who brought forth the
- <sup>14</sup> *man-child*. And there were given to the woman \*the



two wings of the great eagle, that she might fly into the wilderness, into her place, where she is nourished for a time, and times, and half a time, from the face of the serpent. And the serpent cast out of his mouth,<sup>15</sup> after the woman, water as a flood, that he might cause her to be carried away of the flood. And the earth<sup>16</sup> helped the woman; and the earth opened her mouth, and swallowed up the flood which the dragon cast out of his mouth. And the dragon was wroth with the<sup>17</sup> woman, and went to make war with the rest of her seed, who keep the commandments of God, and have the testimony of \* Jesus.

† And \* he stood upon the sand of the sea.

18.

XIII. And I saw a beast rising up out of the sea, having \* ten horns and seven heads, and upon his horns ten diadems, and upon his heads \* names of blasphemy. And the beast which I saw was like unto a leopard,<sup>2</sup> and his feet as *those* of a bear, and his mouth as the mouth of a lion: and the dragon gave him his power, and his throne, and great authority.—And \* *I saw* one<sup>3</sup> of his heads as it were slain to death; and his deadly wound was healed; and all the earth was astonished after the beast. And they worshipped the dragon \* because<sup>4</sup> he gave the authority unto the beast: and they worshipped the beast, saying, “Who *is* like unto the beast? \* and who is able to make war with him?”

And there was given unto him a mouth speaking<sup>5</sup> great things and † blasphemies; and authority was given unto him to act \* forty *and* two months. And he<sup>6</sup> opened his mouth in \* blasphemies against God, to blaspheme his name, and his tabernacle, \* those who

7 dwell in heaven. <sup>a</sup> And it was given unto him to make war with the saints, and to overcome them; and there was given unto him authority over every tribe, <sup>\*</sup> and <sup>a</sup> people, and tongue, and nation. And all that dwell upon the earth shall worship him,—<sup>\*he</sup><sup>b</sup> whose name hath not been written, from the foundation of the world, in <sup>9</sup> the book of life of the Lamb slain. If any one hath an <sup>10</sup> ear, let him hear. If any one <sup>\*</sup> *be* for captivity, he goeth away; if any one will kill with the sword, with the sword must he be killed. Here is the endurance and the faith of the saints.

<sup>11</sup> And I saw another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a <sup>12</sup> dragon. And he exerciseth all the authority of the first beast in his presence, and he causeth the earth and those who dwell therein to worship the first beast, whose deadly <sup>13</sup> wound was healed. And he doeth great wonders, so that he maketh even fire to come down from heaven on the <sup>14</sup> earth in the sight of men; and he deceiveth those that dwell on the earth in consequence of the wonders, which were given to him to do in the presence of the beast; saying to those who dwell on the earth, that they should make an image to the beast, <sup>\*</sup> <sup>c</sup> who hath the wound by

<sup>a</sup> The clause "*And it was given unto him to make war with the saints, and to overcome them,*" is omitted in the most ancient MSS., A and C, and also by Irenæus; but as all the *ancient versions* contain them, the omission was probably occasioned by the two following clauses (in the Greek) commencing with precisely the same words; a transcriber, in such cases, *continually* passed from one clause to another. [It is found in N].

<sup>b</sup> The most ancient authorities read the relative thus in the singular; so too Irenæus in the second century; "*cujus nomen.*"

<sup>c</sup> This change in the gender of the relative (as found in the ancient authorities) is worthy of observation.

a sword, and did live. And it was given to him to give <sup>15</sup> breath unto the image of the beast, that the image of the beast should both speak, and cause that whosoever would not worship the image of the beast should be killed. And he causeth all, the small and the great, <sup>16</sup> and the rich and the poor, and the free and the bond, to receive a mark on their right hand, or on their \*forehead;† and that no one be able to buy or sell, <sup>17</sup> save he that hath the mark, \*the name of the beast, or the number of his name. Here is wisdom. Let <sup>18</sup> him that hath understanding count the number of the beast: for it is the number of a man; and his number \*is 666.<sup>a</sup>

XIV. And I saw, and behold, \*the Lamb standing on the mount Sion, and with him an hundred forty *and* four thousand, having \*his name and his Father's name written on their foreheads. And I heard a voice from <sup>2</sup> heaven, as the voice of many waters, and as a voice of great thunder: and the voice \*which I heard *was* as *that* of harpers harping with their harps: and they <sup>3</sup> sing † [as it were] a new song in the presence of the throne, and in the presence of the four living creatures and the elders: and no one was able to learn the song but the hundred forty *and* four thousand, who have been redeemed from the earth. These are those who <sup>4</sup> were not defiled with women; for *THEY* are virgins, those who follow the Lamb whithersoever he goeth:

<sup>a</sup> We know from Irenæus that this number was expressed in Greek letters, (χξς). He speaks of a different reading χις [616], (which is found in C), and he rests for the true reading 666, on the authority of "correct and old copies," and the information of those who had known the Apostle: "qui facie ad faciem Joannem viderunt."

these were redeemed from among men, a first-fruit to  
5 God and to the Lamb. And in their mouth was found  
no \* falsehood : † for they are without blemish.\*

6 And I saw another angel flying in the mid-heaven,  
having the everlasting Gospel to preach unto those that  
dwell on the earth, and unto every nation, and tribe,  
7 and tongue, and people,—saying with a loud voice,  
“ Fear God, and give glory to him : because the hour  
of his judgment is come : and worship him that made  
the heaven, and the earth, and sea, and fountains of  
waters.”

8 And another, \* a second angel, followed, saying,  
“ Fallen, †fallen, is Babylon the great, \* who \* made all  
\* the nations drink of the wine of the wrath of her forni-  
cation.”

9 And \* another, a third angel, followed them, saying  
with a loud voice, “ If any one worshippeth the beast  
and his image, and receiveth *his* mark on his forehead, or  
10 on his hand, HE also shall drink of the wine of the wrath  
of God, which hath been poured out without mixture into  
the cup of his indignation ; and he shall be tormented  
with fire and brimstone in the presence of the holy  
11 angels, and in the presence of the Lamb : and the smoke  
of their torment ascendeth up for ever and ever : and  
they have no rest day and night, who worship the beast  
and his image, and whosoever receiveth the mark of his  
name.”

12 Here is the endurance of the saints ;—\* *here are* those  
that keep the commandments of God, and the faith of  
13 Jesus. And I heard a voice from Heaven saying,  
\* “ Write, Blessed *are* the dead who die in the  
Lord from henceforth : Yea, saith the Spirit, that they

\*should rest from their labours ; \*for their works do follow them."

And I saw, and behold a white cloud, and upon the cloud—*I saw one* sitting like unto the Son of Man,—having on his head a crown of gold, and in his hand a sharp sickle. And another angel came out of the temple, <sup>15</sup> crying with a loud voice to him that sat on the cloud, "Thrust in thy sickle, and reap ; because the time \*to reap is come ; because the harvest of the earth is ripened." And he that sat on the cloud thrust in his <sup>16</sup> sickle on the earth ; and the earth was reaped.

And another angel came out of the temple which is <sup>17</sup> in heaven, HE also having a sharp sickle. And another <sup>18</sup> angel came out from the altar, who hath authority over fire ; and he cried with a loud voice to him that had the sharp sickle, saying, "Thrust in thy sharp sickle, and gather the clusters of the vine of the earth ; for her grapes are fully ripened." And the angel thrust in <sup>19</sup> his sickle into the earth, and gathered the vine of the earth, and cast *it* into the great winepress of the wrath of God. And the winepress was trodden without the <sup>20</sup> city, and blood came out of the winepress, even unto the horse bridles, by the space of a thousand *and* six hundred furlongs.

XV. AND I SAW another sign in heaven, great and marvellous, seven angels having the seven last plagues ; because in them was completed the wrath of God.

And I saw as it were a sea of glass mingled with fire, <sup>2</sup> and those that had gotten the victory from the beast, and from his image, and \*from the number of his name, standing on the sea of glass, having the harps of God.

<sup>3</sup> And they sing the song of Moses the servant of God, and the song of the Lamb, saying, "Great and marvellous *are* thy works, O Lord God, the Almighty: righteous and true *are* thy ways, thou King of the  
<sup>4</sup> \* nations. Who shall not fear, \* O Lord, and glorify thy name? because *thou* only *art* holy: because all the nations shall come and worship in thy presence; because thy judgments were manifested."

<sup>5</sup> And after these things I saw, and \* the temple of the  
<sup>6</sup> tabernacle of the testimony in heaven was opened: and the seven angels who had the seven plagues, came out of the temple, clothed in pure \* bright †<sup>a</sup> stone, and  
<sup>7</sup> girded about their breasts with girdles of gold. And one of the four living creatures gave unto the seven angels seven bowls of gold, full of the wrath of God, who  
<sup>8</sup> liveth for ever and ever. And the temple was filled with smoke from the glory of God, and from his power; and no one was able to enter into the temple, till the seven plagues of the seven angels were completed.

XVI. And I heard a great voice out of the temple, saying to the seven angels, "Go forth, and pour out the \* seven bowls of the wrath of God into the earth."

<sup>2</sup> And the first departed, and poured out his bowl \* into the earth; and there came a noisome and grievous sore upon the men who had the mark of the beast, and *upon* those who worshipped his image.

<sup>3</sup> And the second \* poured out his bowl into the sea; and it became blood as of a dead man; and

\* "*Pure bright stone*," is the reading of the *most* ancient MSS., and some of the versions. This, if it be the true reading, must be compared with Dan. x. 6. The reading "*linen*," is that of B, which differs by but a *single letter* from that of A and C. [The former reading is adopted by Dr. Tregelles in his last edition.]

every living soul died—\* *as respects* the things in the sea.

And the third \*poured out his bowl into the rivers <sup>4</sup> and \*the fountains of waters; and they became blood. And I heard the angel of the water saying, "Righteous <sup>5</sup> art thou, \*the one who is, and who was, \*the holy one, because thou hast judged thus. Because they <sup>6</sup> have shed the blood of saints and prophets, and thou hast given them blood to drink; \*they are worthy." And I heard \*the altar saying, "Even so, O Lord God <sup>7</sup> the Almighty, true and righteous *are* thy judgments."

And the fourth \*poured out his bowl upon the sun; <sup>8</sup> and it was given unto it to scorch men with fire. And <sup>9</sup> men were scorched with great scorching, and blasphemed the name of God, who hath authority over these plagues: and they repented not to give him glory.

And the fifth \*poured out his bowl upon the throne <sup>10</sup> of the beast; and his kingdom was darkened, and they gnawed their tongues for pain, and they blasphemed <sup>11</sup> the God of heaven because of their pains and of their sores, and repented not of their deeds.

And the sixth \*poured out his bowl upon the great <sup>12</sup> river, \*(the) Euphrates; and the water thereof became dried up, that the way of the kings who are from the sunrising, might be prepared. And I saw *come* out of <sup>13</sup> the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits \*as it were frogs. For they are <sup>14</sup> spirits of devils, working miracles, that go forth unto the kings of \*the whole world, to gather them to \*the battle of \*the great day of God the Almighty. "Be- <sup>15</sup> hold, I come as a thief; blessed *is* he that watcheth,

- and keepeth his garments, lest he walk naked, and they  
<sup>16</sup> see his shame." And <sup>a</sup> he gathered them together into  
the place which is called in Hebrew Armagedon.<sup>b</sup>  
<sup>17</sup> And the seventh \* poured out his bowl \* upon the  
air; and there came † a great voice out of the temple,\*  
<sup>18</sup> from the throne, saying, "It is done." And there were  
\* lightnings, and voices, and thunderings, and there was  
a great earthquake, such as was not since \* man was  
upon the earth, so mighty an earthquake, so great.  
<sup>19</sup> And the great city was *divided* into three parts, and  
the cities of the nations fell; and Babylon the great was  
remembered before God, to give unto her the cup of  
<sup>20</sup> the wine of the fierceness of his wrath. And every  
island fled away, and the mountains were not found.  
<sup>21</sup> And a great hail, as it were stones of a talent weight,  
falleth from heaven upon men: and men blasphemed  
God because of the plague of the hail; because the  
plague thereof is exceedingly great.

XVII. AND THERE CAME one of the seven angels  
who had the seven bowls, and talked with me, saying,  
\* "Come hither; I will show unto thee the judgment  
of the great harlot that sitteth upon many waters:  
<sup>2</sup> with whom the kings of the earth committed forni-  
cation, and the inhabitants of the earth were made  
<sup>3</sup> drunk with the wine of her fornication." And he  
carried me away into a wilderness in the spirit: and

<sup>a</sup> Or, "they gathered them together."

<sup>b</sup> The older Greek copies can define nothing here, as they have  
no breathings: the better Editors, however, give *Ἀρμαγεδών*, and  
the old Latin copies express the aspirate. It is strange that any  
should have doubted what is set forth by a plain Hebrew name of  
this place of assembling, *הַר כְּנִיזִי*, the mountain of Megiddo.



I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads and ten horns. And the woman \* was clothed in purple and scarlet, and bedecked with gold and precious stones and pearls, having a cup of gold in her hand full of abominations—and the filthiness of her fornication, and upon her forehead a name written, a Mystery, <sup>5</sup> BABELON THE GREAT, THE MOTHER OF THE HARLOTS AND THE ABOMINATIONS OF THE EARTH. And I saw <sup>6</sup> the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and I wondered when I saw her, with great wonder.

And the angel said unto me, “Wherefore didst thou <sup>7</sup> wonder? I will tell thee the mystery of the woman, and of the beast that carrieth her, which hath the seven heads and the ten horns.

\* “The beast that thou sawest, was, and is not, and <sup>8</sup> is to ascend out of the abyss, and to go into perdition: and those who dwell on the earth shall wonder, whose names were not written in the book of life from the foundation of the world, when they behold the beast, because he was, and is not, and \* shall be present.

“Here *is* the mind which hath wisdom. The seven <sup>9</sup> heads are seven mountains, on which the woman sitteth; and there are seven kings: the five are fallen, \* the <sup>10</sup> one is, the other is not yet come; and when he shall have come, he must continue a short space. And the <sup>11</sup> beast that was, and is not, even HE is the eighth, and is of the seven, and goeth into perdition.

“And the ten horns which thou sawest are ten kings, <sup>12</sup> who † received not yet a kingdom; but they receive authority as kings at one hour with the beast.

<sup>13</sup> "These have one mind, and give their power and  
<sup>14</sup> authority unto the beast. These shall make war with  
 the Lamb, and the Lamb shall overcome them : because  
 he is Lord of lords, and King of kings : and those who  
 are with him *are* called, and chosen, and faithful."

<sup>15</sup> And he saith unto me, "The waters which thou  
 sawest, where the harlot sitteth, are peoples, and multi-  
<sup>16</sup> tudes, and nations, and tongues. And the ten horns  
 which thou sawest \* and the beast, these shall hate the  
 harlot, and shall make her desolate and naked, and  
<sup>17</sup> shall eat her flesh, and burn her with fire. For God  
 hath put into their hearts to fulfil his mind, † and to  
 make one mind, and to give their kingdom unto the  
 beast, until the words of God shall be completed.

<sup>18</sup> "And the woman whom thou sawest, is that great city,  
 which holdeth sovereignty over the kings of the earth."

XVIII. \*After these things I saw \*another angel  
 coming down from heaven, having great authority ; and  
<sup>2</sup> the earth was lightened with his glory. And he cried  
 \* with a mighty voice, saying, "Fallen † is Babylon the  
 great, and it became a habitation of devils, and a hold  
 of every unclean spirit, and a cage of every unclean  
<sup>3</sup> and hateful bird. Because by reason † [of the wine] of  
 \* the wrath of her fornication all the nations \* fell, and  
 the kings of the earth committed fornication with her,  
 and the merchants of the earth waxed rich through  
 the power of her delicacies."

<sup>4</sup> And I heard another voice from heaven, saying,  
 "Come out of her, my people, that ye may have no  
 fellowship with her sins, and that ye receive not of her  
<sup>5</sup> plagues. Because her sins were \* builded together <sup>a</sup> unto

<sup>a</sup> Or, "*Adhered to one another until [they reached] heaven.*"

heaven, and God remembered her unrighteousnesses. Reward unto her even as SHE rewarded, \* and double <sup>6</sup> \* to her † the double according to her works: in the cup which she mingled, mingle to her double. How <sup>7</sup> much she glorified herself, and lived delicately, so much torment and sorrow give her: because she saith in her heart, 'I sit a Queen, and am not a widow, and shall see no mourning.' Therefore in one day shall <sup>8</sup> her plagues come, death, and mourning, and famine; and she shall be utterly burned with fire: because mighty *is* \* the Lord God who \* judged her.

"And the kings of the earth, who with her com- <sup>9</sup> mitted fornication and lived delicately, shall mourn, and wail over her, when they see the smoke of her burning, standing afar off because of the fear of her <sup>10</sup> torment, saying, 'Alas, alas, the great city Babylon, the mighty city! because in one hour thy judgment came.'

"And the merchants of the earth weep and mourn <sup>11</sup> over her; because no one buyeth their merchandise any more: the merchandise of gold, and of silver, and <sup>12</sup> of precious stones, and of pearls, and of fine linen, and of purple, and of silk, and of scarlet; and all thyine wood, and every vessel of ivory, and every vessel of most precious wood, and of brass, and of iron, and of marble, and cinnamon, \* and spice, and odours, and <sup>13</sup> ointment, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies and souls of men. And <sup>14</sup> the fruits that thy soul desired departed from thee, and all things which were dainty and bright \* perished from thee, and \* they shall find them not. The mer- <sup>15</sup>

chants of these things, who were made rich by her, shall stand afar off, because of the fear of her torment, <sup>16</sup>weeping and mourning, \* saying, 'Alas, alas, the great city, that was clothed in fine linen, and purple, and scarlet, and bedecked with gold, and precious stones, <sup>17</sup>and pearls! because in one hour so great riches was made desolate.'

"And every shipmaster, and <sup>a</sup>every \*passenger, and sailors, and as many as trade by sea, stood afar off, <sup>18</sup>and \*cried when beholding the smoke of her burning, <sup>19</sup>saying, 'What *city is* like unto the great city!' And they cast dust on their heads, and \*cried, weeping and mourning, saying, 'Alas, alas, the great city, wherein were made rich all that had \*the ships in the sea by reason of her costliness! because in one hour was she made desolate.'

<sup>20</sup> "Rejoice over her, *thou* heaven, and *ye* saints \*and apostles and prophets; because God judged your cause upon her."

<sup>21</sup> And a mighty angel took up a stone like a great millstone, and cast *it* into the sea, saying, "Thus with violence shall the great city Babylon be cast down, <sup>22</sup>and shall be found no more at all. And the voice of harpers, and musicians, and pipers, and trumpeters, shall be heard no more at all in thee; and no craftsman, of whatsoever craft, shall be found any more in thee; and the sound of a millstone shall be heard no <sup>23</sup>more at all in thee; and the light of a candle shall shine no more at all in thee; and the voice of bridegroom and of bride shall be heard no more at all in thee; because thy merchants were the great men of the

\* Or, "*Every one who saileth to a place.*"

earth ; because by thy sorcery were all the nations deceived." And in her was found the blood of prophets,<sup>24</sup> and of saints, and of all that have been slain upon the earth.

XIX. \* After these things I heard as it were a great voice of much people in heaven, saying, "Alleluia ; the salvation, and glory, \* and power, \* of our God : because true and righteous *are* his judgments ;<sup>2</sup> because he judged the great harlot, who did corrupt the earth with her fornication, and he avenged the blood of his servants at her hand." And the second<sup>3</sup> time they said, "Alleluia !" And her smoke goeth up for ever and ever. And the twenty-four elders and the<sup>4</sup> four living creatures fell down and worshipped God that sitteth on the throne, saying, "Amen ; Alleluia." And a voice came out from the throne, saying, "Praise<sup>5</sup> our God, all ye his servants, † [and] ye that fear him ; \* the small and the great."

And I heard as it were the voice of a great multi-<sup>6</sup> tude, and † as the voice of many waters, and as the voice of mighty thunderings, saying, "Alleluia : because the Lord † our God the Almighty reigned. Let us be glad<sup>7</sup> and rejoice, and give glory to him : because the marriage of the Lamb is come, and his wife made herself ready." And it was given to her that she should be<sup>8</sup> arrayed in \* fine linen bright *and* pure : for the fine linen is the righteousness of the saints. And he saith unto<sup>9</sup> me, "Write, Blessed *are* those who have been called unto the marriage supper of the Lamb." And he saith unto me, "These are the true words of God." And I<sup>10</sup> fell before his feet to worship him. And he said unto

me, "See *thou do it* not : I am the fellowservant of thee and thy brethren that have the testimony of Jesus : worship God : for the testimony of Jesus is the spirit of prophecy."

<sup>11</sup> And I saw heaven opened, and behold a white horse ; and he that sat upon him *was* † called Faithful and True, and in righteousness he doth judge, and make  
<sup>12</sup> war. His eyes *were* as a flame of fire, and on his head *were* many diadems : and he had a name written, that  
<sup>13</sup> no man knoweth but HE himself. And he *was* clothed with a vesture dipped in blood : and his name \* hath  
<sup>14</sup> been called THE WORD OF GOD. And the armies † in heaven followed him upon white horses, clothed in  
<sup>15</sup> fine linen, white *and* pure. And out of his mouth proceedeth a sharp sword, that with it he should smite the nations : and HE shall rule them with a rod of iron : and HE treadeth the winepress of the fierceness \* of the  
<sup>16</sup> wrath of God the Almighty. And he hath on *his* garment and on his thigh \* a name written, KING OF KINGS, AND LORD OF LORDS.

<sup>17</sup> And I saw an angel standing in the sun ; and he cried with a loud voice, saying to all the fowls that fly in the mid-heaven, "Come, be gathered together unto  
<sup>18</sup> the \* great supper of God ; that ye may eat the flesh of kings, and the flesh of chief-captains, and the flesh of mighty men, and the flesh of horses, and of those that sit on them, and the flesh of all *men*, \* both free and bond, both small and great.

<sup>19</sup> And I saw the beast, and the kings of the earth, and their armies,<sup>a</sup> gathered together to make war with him

<sup>a</sup> This is the reading adopted by Dr. Tregelles in his last Edition of the Greek text.

that sat on the horse, and with his army. And the<sup>20</sup> beast was taken, and \* he who was with him, the false prophet that wrought the miracles in his presence, with which he deceived those that had received the mark of the beast, and those that worship his image. These both were cast alive into the lake of fire which burneth with brimstone. And the rest were killed with the<sup>21</sup> sword of him that sat upon the horse, which *sword* \* proceeded out of his mouth: and all the fowls were filled with their flesh.

XX. And I saw an angel coming down from heaven, having the key of the abyss and a great chain in his hand. And he laid hold on the dragon,—the old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the abyss, and shut<sup>3</sup> \* *him* up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be completed, \* afterwards he must be loosed a little season.

And I saw thrones, and they sat upon them, and<sup>4</sup> judgment was given unto them: and *I saw* the souls of those that were beheaded because of the testimony of Jesus, and because of the word of God, and <sup>a</sup> those who

<sup>a</sup> The parallel to this sentence in Greek construction is found in Rev. i. 7. In each case there is a *general statement* followed by *καὶ οἱ ἄλλοι*; not as some class *added* to the general statement; but as expressing some, who, while included in the general term, are brought into an *especial* prominence.

Rev. i. 7, "Every eye shall see him, and those who pierced him:" i.e. "those who pierced him" as an especial part of the class denoted by "every eye."

Rev. xx. 4, "The souls of those that were beheaded . . and

had not worshipped the beast, neither his image, and had not received the mark on \**their* forehead, and on their hand; and they lived and reigned with Christ a<sup>5</sup> thousand years. †And the rest of the dead lived not \*until the thousand years were completed. This *is* the<sup>6</sup> first resurrection. Blessed and holy *is* he that hath part in the first resurrection: over these the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him <sup>a</sup>† the thousand years.

<sup>7</sup> And when the thousand years are completed, Satan<sup>8</sup> shall be loosed out of his prison, and shall go out to deceive the nations which are in the four corners of the earth, Gog and Magog, to gather them together to battle: the number of whom *is* as the sand of the sea.<sup>9</sup> And they went up on the breadth of the earth, and compassed the citadel of the saints about, and the beloved city: and fire came down \*out of heaven †from<sup>10</sup> God and devoured them. And the devil that deceived them was cast into the lake of fire and brimstone, where \*both the beast and the false prophet *are*, and they shall be tormented day and night for ever and ever.

<sup>11</sup> And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled

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those who had not worshipped." John sees a certain class in symbolic vision; and especially and prominently amongst them, and as part of them, "those who had not worshipped," whom he had previously seen as warred against, overcome, and slain. The *grammar* of the sentence shows this.

This passage does *not* speak of the *extent* of the first resurrection. See 1 Thess. iv. 14, and 1 Cor. xv. 23, 51.

<sup>a</sup> τὰ χίλια ἔτη.



away; and no place was found for them. And I saw <sup>12</sup> the dead, \*the great and the small, standing before the \*throne; and books were opened: and another book was opened, which is *the book* of life: and the dead were judged out of the things which had been written in the books, according to their works. And <sup>13</sup> the sea gave up the dead that were in it; and death and Hades gave up the dead that were in them: and they were judged every one according to their works. And death and Hades were cast into the lake of fire. <sup>14</sup> This is the second death, \*the lake of fire. And <sup>15</sup> whosoever was not found written in the book of life was cast into the lake of fire.

XXI. And I saw a new heaven and a new earth: for the first heaven and the first earth passed away; and the sea no longer is. And \*I saw the holy city, <sup>2</sup> New Jerusalem, coming down \*out of heaven from God, prepared as a bride adorned for her husband. And I heard a great voice out of †Heaven, saying, <sup>3</sup> Behold, the tabernacle of God *is* with men, and he will dwell with them, and THEY shall be his peoples,<sup>a</sup> and God himself shall be with them.\* And God <sup>4</sup> shall wipe away every tear from their eyes; and death shall be no more, neither sorrow, nor crying, neither shall there be any more pain: [because] the former things passed away.

And he that sitteth upon the throne said, "Behold, <sup>5</sup> I make all things new." And he saith † [to me], "Write, because these words are \*faithful and true." And he said unto me, "They are done. <sup>6</sup>

\* "*People*" is the reading of many authorities, but none of the most ancient.

I am the Alpha and the Omega, the Beginning and the End. I will give unto him that is athirst of the  
7 fountain of the water of life freely. He that overcometh shall inherit \*these things; and I will be his  
8 God, and HE shall be my son. But the cowardly, and unbelieving, and abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone: which is the second death.

9 AND THERE CAME \*one of the seven angels who had the seven bowls full of the seven last plagues, and talked with me, saying, "Come hither, I will show  
10 thee the bride, the Lamb's wife." And he carried me away in the spirit to a great and high mountain, and showed me † the City, the holy Jerusalem, descending  
11 ing out of heaven from God, having the glory of God: \*her light *was* like unto a stone most precious, even  
12 like a jasper stone, clear as crystal;—and it had a wall great and high, *and* had twelve gates, and at the gates twelve angels, and names written thereon, which are  
† [the names] of the twelve tribes of the children of  
13 Israel: on the east three gates; \*and on the north three gates; \*and on the south three gates; \*and on  
14 the west three gates. And the wall of the city had twelve foundations, and on them \*twelve names of the twelve apostles of the Lamb.  
15 And he that talked with me had a \* measuring reed of gold to measure the city, and the gates thereof,  
16 and the wall thereof. And the city lieth foursquare, and its length *is* as large as the breadth: and he measured the city with the reed, twelve thousand fur-

longs. The length and the breadth and the height of it are equal. And he measured the wall thereof, <sup>17</sup>an hundred *and* forty *and* four cubits, *according* to the measure of a man, that is, of the angel.

And the structure of the wall of it was *of* jasper : <sup>18</sup>and the city *was* pure gold, \*like unto clear glass. \*The foundations of the wall of the city *were* adorned <sup>19</sup>with every precious stone. The first foundation *was* a jasper ; the second, a sapphire ; the third, a chalcedony ; the fourth, an emerald ; the fifth, a sardonyx ; <sup>20</sup>the sixth, a sardine ; the seventh, a chrysolite ; the eighth, a beryl ; the ninth, a topaz ; the tenth, a chrysoprasus ; the eleventh, a jacinth ; the twelfth, an amethyst. And the twelve gates *were* twelve pearls ; <sup>21</sup>each one of the gates severally was of one pearl : and the street of the city *was* pure gold, as it were transparent glass.

And I saw no temple therein : for the Lord God the <sup>22</sup>Almighty and the Lamb are the temple of it. And <sup>23</sup>the city hath no need of the sun, neither of the moon, that they might illumine it : for the glory of God did lighten it, and the Lamb *is* the light thereof. And the <sup>24</sup>nations \*shall walk by means of the light thereof : and the kings of the earth do bring their glory \*unto it. And the gates of it shall not be shut at all by day : <sup>25</sup>for there shall be no night there. And they shall <sup>26</sup>bring the glory and honour of the nations unto it. And there shall in no wise enter into it anything common, neither *whosoever* worketh abomination, and a lie : but those who have been written in the Lamb's book of life.

XXII. And he showed me \*a river of water of

- life, bright as crystal, proceeding out of the throne of  
2 God and the Lamb. In the midst of the street of it,  
and of the river, on this side and on that side, *was there*  
the tree of life, which bare twelve *manner of* fruits,  
and yielded its fruit every month : and the leaves of the  
3 tree *were* for the healing of the nations. And no curse  
shall any longer be : and the throne of God and the  
Lamb shall be in it ; and his servants shall serve him :  
4 and they shall see his face ; and his name *shall be* on  
5 their foreheads. And there shall be no more night ;  
and they † have no need of \* the light of candle, and light  
of the sun ; because the Lord God \* will lighten them ;  
and they shall reign for ever and ever.
- 6 And he said unto me, “ These words *are* faithful  
and true : and the Lord God of the \* spirits of the  
prophets sent his angel to show unto his servants things  
7 which must come to pass speedily. \* And behold, I  
come quickly : blessed *is* he that keepeth the words of  
the prophecy of this book.”
- 8 And *¶* John *was* he who \* heard and saw these  
things. And when I had heard and seen, I fell down  
to worship before the feet of the angel who showed me  
9 these things. And he saith unto me, “ See *thou do it*  
not : \* I am the fellow-servant of thee and of thy  
brethren the prophets, and of those who keep the words  
of this book : worship God.”
- 10 And he saith unto me, “ Seal not the words of the  
11 prophecy of this book : for the time is nigh. He that  
doeth unjustly, let him do unjustly still : [and he that  
is filthy, let him be filthy still :] and he that is  
righteous, let him \* work righteousness still : and he

that is holy, let him be holy still. \* Behold, I come <sup>12</sup> quickly; and my reward *is* with me, to give to every man according as his work \* is. **Æ** \* *am* the Alpha <sup>13</sup> and the Omega, \* First and Last, the Beginning and the End. Blessed *are* those who \* wash their robes, <sup>14</sup> that they may have right to the tree of life, and may enter in through the gates into the city. \* Without <sup>15</sup> *are* dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.

“**Æ** Jesus sent mine angel to testify unto you these <sup>16</sup> things in the churches. **Æ** am the Root and the offspring of David, the bright, † the morning Star.” And <sup>17</sup> the Spirit and the bride say, “Come.” And let him that heareth say, “Come.” And let him that is athirst come. \* He who willeth, let him take of the water of life freely.

\* **Æ** testify unto every one that heareth the words of <sup>18</sup> the prophecy of this book, If any one shall add unto these things, God shall add unto him the plagues that have been written in this book; and if any one <sup>19</sup> shall take away from the words of the book of this prophecy, God shall take away his part from the \* tree of life, and † [from] the holy city, \* which have been written of in this book.

He who testifieth these things saith, “Yea I come <sup>20</sup> quickly:” Amen; \* come, Lord Jesus.

The grace of \* the Lord Jesus Christ *be* with † the <sup>21</sup> saints.